

2907 292

Collated and found perfect.



Primer of Henry VIII. / London 1545

C.25.h.10.

Copy in British Museum formerly the property of William Maskell, purchased in 1848.

contains MSS. notes by him as follows:-

D. Burton says, he never saw "the Preface" in an edition of this Primer - It is in both my Grafton editions. not in Whitechurch.

Not in the Bodleian, or Museum Libraries -

an imperfect copy of this in Sion College -

an imperfect copy in the Cambridge Univ. library.

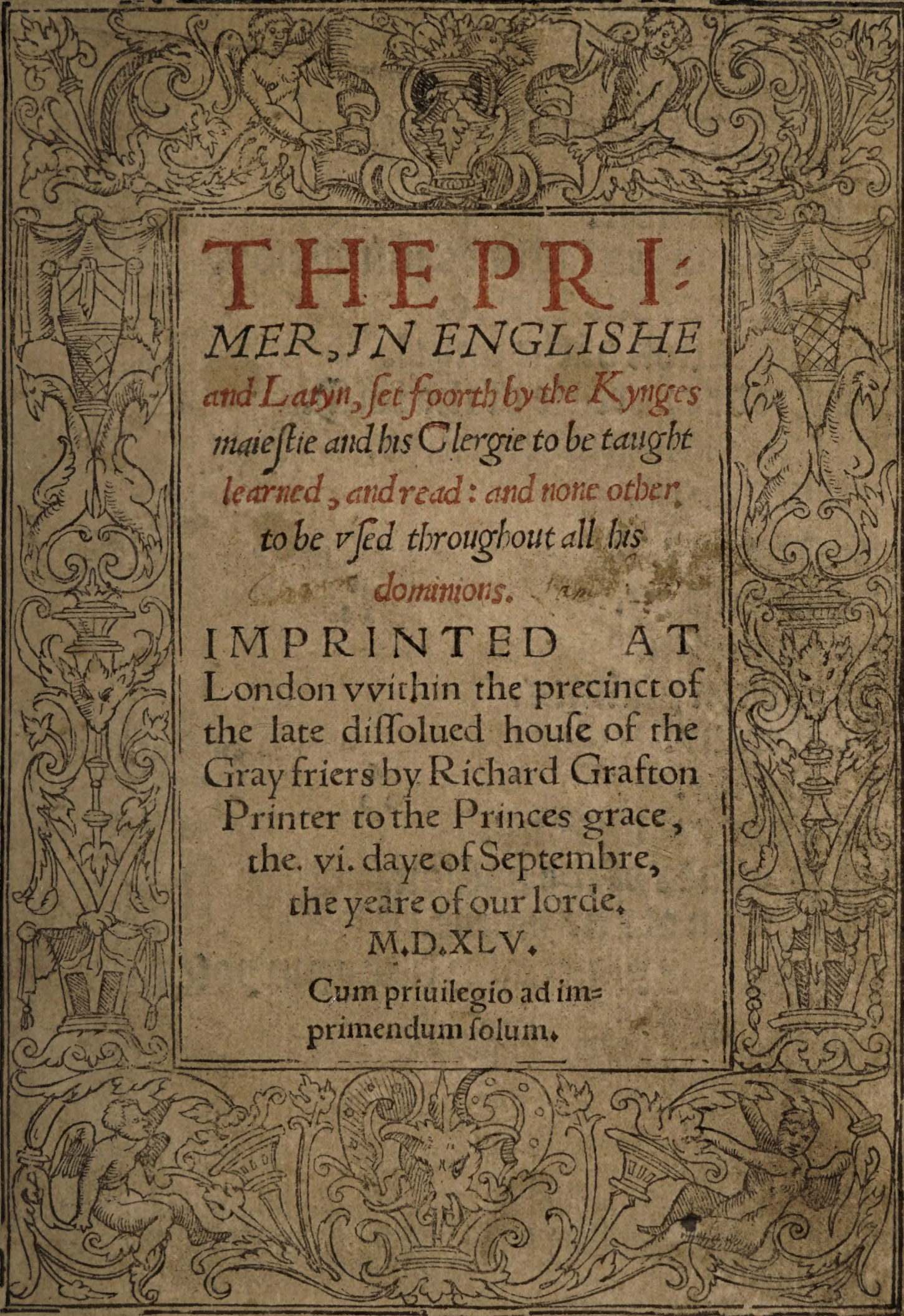
An imperfect copy at Queen's College, Oxford.

I do not know another perfect copy of this edition. W.M. 1847.

Hochhaus 179.



STC. 16040



THE PRI-
MER, IN ENGLISHE
and Latyn, set foorth by the Kynge's
maiestie and his Clergie to be taught
learned, and read: and none other
to be vsed throughout all his
dominions.

IMPRINTED AT
London vwithin the precinct of
the late dissolued house of the
Gray friers by Richard Grafton
Printer to the Princes grace,
the. vi. daye of Septembre,
the yeare of our lorde,
M.D.XLV.

Cum priuilegio ad im-
primendum solum.

The contentes of this boke.

- T**he Kalendre.
The kyniges highnes iniunction.
The praier of our Lorde.
The salutation of the angel.
The Crede or article of the faith.
The ten commaundementes.
Certain graces.
The Matyns.
The Euen song. 6
The Complin. 22
The Seven psalmes.
The Letany.
The Dirige. 6
The Commendations. 22
The Psalmes of the passion.
The passion of our Lorde.
Certain godly praiers, for sūdry purposes.

RL January hath. xxxi. Dayes.

ix	A	Januarii. The circumcision of Christ	i
x	b	iiii No.	ii
	c	iii No.	iii
xvi	d	Hydie,	iiii
v	e	Nonas. The Epyphany	v
	f	viii Id.	vi
xiii	g	vii Id.	vii
ii	A	vi Id.	viii
	b	v Id.	ix
x	c	iiii Id.	x
	d	iii Id. The sunne in Aquario.	xi
xviii	e	Hydie	xii
vii	f	Idus. S. Hyllary.	xiii
	g	ix Kalendas Februarii.	xiiii
xv	A	xviii kl.	xv
iiii	b	xvii kl.	xvi
	c	xvi kl.	xvii
xii	d	xv kl.	xviii
i	e	xiiii kl.	xix
	f	xiii kl. S. Fabian & Sebastian mar.	xx
ix	g	xii kl.	xxi
	A	xi kl. S. Vincent marty?	xxii
xvii	b	x kl.	xxiii
vi	c	ix kl. S. Timothe	xxiiii
	d	viii kl. The conuersion of saint Paule	xxv
xiiii	e	vii kl. S. Polycarpe marty?	xxvi
iii	f	vi kl.	xxvii
	g	v kl.	xxviii
xi	A	iiii kl.	xxix
xx	b	iii kl.	xxx
	c	Hydie.	xxxi

A. ii.

February hath. xxviii. Dayes.

viii	d	Febuarii.	Fast.	i
	e	vi No.	The Purification of our Lady.	ii
xvi	f	v No.	Saint Blase martyr.	iii
v	g	iiii No.		iiii
	A	iii No.	Saint Agathe martyr.	v
xiii	b	Pydie		vi
ii	c	Nonas		vii
	d	viii Id.		viii
x	e	vii Id.		ix
	f	vi Id.		x
xviii	g	v Id.	The sunne in Piscibus.	xi
vii	A	iiii Id.		xii
	b	iii Id.		xiii
xv	c	Pydie.	Saint Valentine.	xiiii
iiii	d	Idus.		xv
	e	xiiii Kalendas Marcii.		xvi
xii	f	xiii kl.		xvii
i	g	xii kl.		xviii
	A	xi kl.		xix
ix	b	x kl.		xx
	c	ix kl.		xxi
xvii	d	viii kl.		xxii
vi	e	vii kl.	Fast.	xxiii
	f	vi kl.	S. Matby Apostle.	xxiiii
xv	g	v kl.	The place of the lepe yeare.	xxv
iiii	A	iiii kl.		xxvi
	b	iii kl.	S. Augustine bishop.	xxvii
xii	c	Pydie.		xxviii

April hath. xxxi. Days.

ix	d	Marci.		
viii	e	vii No.		ii
vii	f	vi No.		iii
vi	g	v No.		iiii
v	A	iiii No.		v
	b	iii No.		vi
iiii	c	Hydie.		vii
iii	d	Jonas.		viii
ii	e	viii Id.		ix
	f	vii Id.		x
	g	vi Id.	The Sunne in Ariete.	xi
xxiii	A	v Id.	Equinoctium	xii
xxii	b	iiii Id.	S. Gregory.	xiii
	c	iii Id.		xiiii
xx	d	Hydie.		xv
xix	e	Idus.		xvi
	f	xvi Kalendas Aprilis.		xvii
xviii	g	xv kl. S. Edwarde marty.		xviii
xvii	A	xiiii kl. S. Joseph.		xix
	b	xiii kl.		xx
xv	c	xii kl.		xxi
	d	xi kl.		xxii
xviii	e	x kl.		xxiii
xvi	f	ix kl.	Fast.	xxiiii
	g	viii kl.	The Annuncion of our Lady.	xxv
xiiii	A	vii kl.	Resurrection of Jesu Christ.	xxvi
xiii	b	vi kl.		xxvii
	c	v kl.		xxviii
xii	d	iiii kl.		xxix
	e	iii kl.		xxx
xi	f	Hydie.		xxxi

April hath xxx.
Daies.

viii	g	Aprilis.		i
xvi	A	iiii No.		ii
v	b	iii No.		iii
	c	Idie. S. Ambrose.		iiii
xiii	d	Nonas.		v
ii	e	viii Id.		vi
	f	vii Id.		vii
x	g	vi Id.		viii
	A	v Id.		ix
xviii	b	iiii Id. The Sunne in Tauro.		x
vii	c	iii Id.		xi
	d	Idie.		xii
xv	e	Idus.		xiii
iiii	f	xviii Kalendas Maii.		xiiii
	g	xvii kl.		xv
xii	A	xvi kl. S. Isidorus.		xvi
i	b	xv kl.		xvii
	c	xiiii kl.		xviii
ix	d	xiii kl. S. Alphege martyr.		xix
	e	xii kl.		xx
xvii	f	xi kl.		xxi
vi	g	x kl.		xxii
	A	ix kl. S. George.		xxiii
xiiii	b	viii kl.		xxiiii
iii	c	vii kl. S. Marke euangelist.		xxv
	d	vi kl.		xxvi
xi	e	v kl. S. Anastasius.		xxvii
	f	iiii kl.		xxviii
xix	g	iii kl.		xxix
viii	A	Idie.		xxx

RII Maie hath. xxxi.
daies.

	b	agatt.	Philp and Jacob apostles.	i
xvi	c	vi	No. Sainct Athanasius.	ii
vii	d	v	No.	iii
xviii	e	iiii	No.	iiii
ix	f	iii	No.	v
xx	g	Idie.	S. Ihon before port latine.	vi
xi	A	Nonas.		vii
xxii	b	viii	Id.	viii
xiii	c	vii	Id.	ix
xxiv	d	vi	Id.	x
xv	e	v	Id. Sainct Antony martyr.	xi
xxvi	f	iiii	Id.	xii
xvii	g	iii	Id. The Sunne in Gemini.	xiii
xviii	A	Idie.		xiiii
ix	b	Idus.		xv
xx	c	xvii	Kalendas Junii.	xvi
xi	d	xvi	kl. Sainct Barnarde.	xvii
xxii	e	xv	kl.	xviii
xiii	f	xiiii	kl.	xix
xxiv	g	xiii	kl.	xx
xv	A	xii	kl.	xxi
xxvi	b	xi	kl.	xxii
xvii	c	x	kl.	xxiii
xxviii	d	ix	kl.	xxiiii
xix	e	viii	kl.	xxv
xx	f	vii	kl.	xxvi
xxxi	g	vi	kl. Sainct Bede.	xxvii
xxii	A	v	kl.	xxviii
xxiii	b	iiii	kl.	xxix
xxiv	c	iii	kl.	xxx
xxv	d	Idie		xxxi

a.iiii.

KL June hath. xxx. daies.

b	e	Junii.	S. Nicodeme martyz.	f
	f	iiii No.		ii
xiii	g	iii No.		iii
ii	A	Idie.		iiii
	b	Nonas.	S Boniface and his felowes.	v
x	c	viii Id.		vi
	d	vii Id.		vii
xxiii	e	vi Id.		viii
vii	f	v Id.		ix
	g	iiii Id.		x
xv	A	iii Id.	S. Barnabe.	xi
iiii	b	Idie.		xii
	c	Idus.	The Sunne in Cancer.	xiii
xix	d	xviii kalendas Julii.	S. Basile.	xiiii
i	e	xvii kl.		xv
	f	xvi kl.		xvi
ix	g	xv kl.		xvii
	A	xiiii. kl.	S. Marke & Marcelliane ma.	xviii
xxii	b	xiii kl.		xix
vi	c	xii kl.		xx
	d	xi kl.		xxi
xviii	e	x kl.	S. Albane martyz.	xxii
iii	f	ix kl.	Fast.	xxiii
	g	viii kl.	Natiuitie of Ihon Baptist.	xxiiii
xi	A	vii kl.		xxv
	b	vi kl.		xxvi
xx	c	v kl.		xxvii
viii	d	iiii kl.	Fast.	xxviii
	e	iii kl.	Peter and Paule Apostles.	xxix
xxvi	f	Idie.		xxx

July hath. xxxi. daies.

	g	Julii.		
	A	vi No.	The Visitation of our Lady.	ii
xiii	b	v No.		iii
ii	c	iiii No.		iiii
	d	iii No.		v
x	e	Pydie.		vi
	f	Nonas.		vii
xviii	g	viii Id.		viii
vi	A	vii Id.	S. Cirill.	ix
	b	vi Id.		x
xv	c	v Id.		xi
iiii	d	iiii Id.		xii
	e	iii Id.		xiii
xii	f	Pydie.	The Sunne in Leone.	xiiii
i	g	Idus.		xv
	A	xvii kalendas Augusti.		xvi
xv	b	xvi kl.		xvii
	c	xv kl.		xviii
xvii	d	xiiii kl.		xix
vi	e	xiii kl.	S. Margaret martyze.	xx
	f	xii kl.		xxi
xiiii	g	xi kl.	Mary Magdalene.	xxii
iii	A	x kl.		xxiii
	b	ix kl.	Fast.	xxiiii
xii	c	viii kl.	James apostle.	xxv
	d	vii kl.	S. Anne the mother of Mart.	xxvi
xix	e	vi kl.		xxvii
viii	f	v kl.	The Seuen sleepers.	xxviii
	g	iiii kl.		xxix
xvi	A	iii kl.		xxx
v	b	Pydie.		xxxi

KL August hath. xxxi.
 Dayes.

xiii	c	Augusti.		
ii	d	iiii No.		ii
	c	iii No.		iii
x	f	Pydie,		iiii
	g	Jonas.		v
xviii	A	viii Id.	Transfiguration of our Lorde.	vi
vii	b	vii Id.	The feast of the name of Jesu.	vii
	c	vi Id.		viii
xv	d	v Id.		ix
iiii	c	iiii Id.	Saint Laurence martyr.	x
	f	iii Id.		xi
xii	g	Pydie		xii
i	A	Idus.		xiii
	b	ix Kalēdas Septēbris	The sunne in Aie.	xiiii
ix	c	xviii kl.	A ssumption of our lady.	xv
	d	xvii kl.		xvi
xvii	e	xvi kb.	Saint Eusebius.	xvii
vi	f	xv kl.		xviii
	g	xiiii kl.		xix
xiiii	A	xiii kl.		xx
iii	b	xii kl.		xxi
	c	xi kl.		xxii
xi	d	x kl.	Fast.	xxiii
xix	e	ix kl.	S. Bartholomew.	xxiiii
	f	viii kl.		xxv
xviii	g	vii kl.		xxvi
vi	A	vi kl.		xxvii
	b	v kl.	Saint Augustine.	xxviii
x	c	iiii kl.	The Decolation of saint Jho.	xxix
	d	iii kl.		xxx
xix	e	Pydie.		xxxi

RL Septembze hath. xxx.
 Dayes.

vi	f	Septembris. Saint Chrysostome.	i
	g	iiii No.	ii
x	A	ii No.	iii
	b	Idie.	iiii
xviii	c	Nonas.	v
vii	d	viii Id.	vi
	e	vii Id.	vii
xv	f	vi Id. The Nativite of our lady.	viii
iiii	g	v Id.	ix
	A	iiii Id.	x
xii	b	iii Id. S. Prothe and Hyacinthe marty.	xi
i	c	Idie.	xii
	d	Idus.	xiii
ix	e	xviii Kalendas Octobris.	xiiii
	f	xvii kl. The sunne in Libra.	xv
xvii	g	xvi kl. Saint Lambert marty.	xvi
vi	A	xv kl.	xvii
	b	xiiii kl.	xviii
xiiii	c	xiii kl.	xix
iii	d	xii kl.	xx
	e	xi kl. Fast.	xxi
x	f	x kl. S. Matthew Apostle.	xxii
xix	g	ix kl.	xxiii
	A	viii kl.	xxiiii
xviii	b	vii kl.	xxv
	c	vi kl. Saint Cypriane.	xxvi
xvi	d	v kl.	xxvii
v	e	iiii kl.	xxviii
xiii	f	iii kl. Saint Michael.	xxix
ii	g	Idie.	xxx

R October hath. xxxi.
Daies.

	A	Octobris.		
x	b	vi No.		ix
	c	v No.		viii
xviii	d	iiii No.		vii
xvii	e	iii No.		vi
	f	Idie.		v
xv	g	Nonas.		iiii
xiiii	A	viii Id.		iii
	b	vii Id. S. Dionise and his felowes mar. ix		ii
xiii	c	vi Id.		i
xii	d	v Id.		xx
	e	iiii Id.		xix
ix	f	iii Id. S. Edwarde.		xviii
	g	Idie. The Sunne in Scorpione.		xvii
xvii	A	Idus.		xvi
xvi	b	xvii Kalendas Nouembris.		xv
	c	xvi kl.		xiiii
xiiii	d	xv kl. Luke euangelist.		xiii
xiii	e	xiiii kl.		xii
	f	xiii kl.		xi
xi	g	xii kl.		x
xix	A	xi kl. Mary Salome.		ix
	b	x kl.		viii
viii	c	ix kl.		vii
	d	viii kl.		vi
xvi	e	vii kl.		v
v	f	vi kl.		iiii
	g	v kl.		iii
xiii	A	iiii kl. Simon and Jude.		ii
ii	b	iii kl.		i
	c	Idie.		xx

Fast.

Simon and Jude.

Fast.

NOuembre hath. xxx. **D**ayes.

r	d	Novembris.	Alhalowes day.	t
	e	iiii	No Allsollen day	ii
xviii	f	iii	No.	iii
vii	g	Pradie.		iiii
	A	Nonas.		v
xv	b	viii	Id. Foure crowned martyrs.	vi
iiii	c	vii	Id.	vii
	d	vi	Id.	viii
xiii	e	v	Id.	ix
ii	f	iiii	Id.	x
	g	iii	Id. S. Martyn bishop.	xi
ix	A	Pradie.		xii
	b	Idus.		xiii
xvii	c	xviii	kl. Octo. C The sunne in Sagit.	xiiii
vi	d	xvii	kl.	xv
	e	xvi	kl. S. Edmund archebishop.	xvi
xiiii	f	xv	kl.	xvii
iii	g	xiiii	kl.	xviii
	A	xiii	kl.	xix
xi	b	xii	kl. S. Edmund kyng.	xx
ix	c	xii	kl.	xxi
	d	x	kl. S. Cicile virgyn & marty.	xxii
viii	e	ix	kl. S. Clement marty.	xxiii
	f	viii	kl.	xxiiii
xvi	g	vii	kl. S. Katherin virgyn & marty.	xxv
v	A	vi	kl.	xxvi
	b	v	kl.	xxvii
xiii	c	iiii	kl.	xxviii
ii	d	iii	kl.	xxix
x	e	Pradie.	S. Andzewe Apolle	xxx

fast.

RL Decembre hath. xxxi.
 Dayes.

f Decembris.

xxviii iii No.

vii **A** iii No.

b Idie.

xx c Nonas.

iiii d viii Id. **S. Nicholas.**

e vii Id.

xii f vi Id. **The Conception of our Lady.** viii

g v Id.

A iiii Id.

xi b iiii Id.

c Idie. **The sunne in Capricor.**

xxvii d Idus. **S. Lucie virgyn and martyr.**

vi e xix Kalendas Januarii.

f xviii kl.

xxiiii g xvii kl.

ii **A** xvi kl.

b xv kl.

xi c xiiii kl.

xxix d xiii kl.

e xii kl.

Fast.
S. Tomas Apostle.

viii f xi kl.

g x kl.

xxvii **A** ix kl.

b viii kl.

Fast.
Natiuitie of Christ.

c vii kl.

S. Steuen.

xxiii d vi kl.

S. John Euangelist.

iiii e v kl.

Childermas day.

f iiii kl.

g iiii kl.

A Idie.

i
 ii
 iii
 v
 vi
 vii
 viii
 ix
 x
 xi
 xii
 xiii
 xiiii
 xv
 xvi
 xvii
 xviii
 xix
 xx
 xxi
 xxii
 xxiii
 xxiiii
 xxv
 xxvi
 xxvii
 xxviii
 xxix
 xxx
 xxxi

An Almanacke for. xxii. yeres.

The number of yeres.	Calen.	The golden numbre.	The foddies letter.	The lepe yere
M. d. xlv.	v. April.	vii	D	
M. d. xlvi.	xxv. April.	viii	E	
M. d. xlvii.	x. April.	ix	B	
M. d. xlviii.	i. April.	x	A	G
M. d. xlix.	xxi. April.	xi	F	
M. d. l.	vi. April.	xii	E	
M. d. li.	xxix. Marche	xiii	D	
M. d. lii.	xvii. April.	xiiii	C	B
M. d. liii.	ii. April.	xv	A	
M. d. liiii.	xxv. Marche	xvi	G	
M. d. lv.	xiiii. April.	xvii	F	
M. d. lvi.	v. April.	xviii	E	D
M. d. lvii.	xviii. April.	xix	C	
M. d. lviii.	x. April.	i	B	
M. d. lix.	xxvi. Marche.	ii	A	
M. d. lx.	xiiii. April.	iii	G	F
M. d. lxi.	vi. April.	iiii	E	
M. d. lxii.	xxix. Marche.	v	D	
M. d. lxiii.	xi. April.	vi	C	
M. d. lxiiii.	ii. April.	vii	B	A
M. d. lxv.	xxii. April.	viii	G	
M. d. lxvi.	xiiii. April.	ix	F	

Some words that are...

~~to be~~

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the

A PREFACE MADE BY THE
 Kynges moste excellent maie-
 stie into this his primer
 Booke.



ENRY THE .VIII.
 by the grace of
 god kyng of En-
 glande, Fraunce,
 and Irelāde: de-

fender of the faith, and in
 yearth supreme hedde of y
 churche of Englande and
 Irelāde: to all and singu-
 lare our subiectes, aswell of
 the Clergie as also of the
 laie fee within any our do-
 minions whatsoeuer thei
 bee, gretynge. IT IS the parte
 of kynges (whom the lorde
 hath constituted & sette for
 pastours of his people,) not
 onely to procure that a qui-
 ete and peaceable life maie
 bee lede of all his vniuersal
 subiectes: but also that the



Henricus
 octauus
 dei gra-
 tia An-

glia, Franciæ &
 Hiberniæ Rex, fi-
 dei defensor, ac i ter-
 ris ecclesiæ Angli-
 canæ & Hibernicæ
 supremū caput: Vni-
 uersis subditis nostris
 tam Clericis q̄ la-
 cis itra quascunq; di-
 tiones nostras degenti-
 bus, Salutem. Regū
 est quos dominus con-
 stituit pastores plebis
 suæ, non modo procu-
 rare vt quæta trāquil-
 laq; vita ab vniuersis
 subditis

B.i. same

THE PREFACE.

*subditis suis traduca-
tur, sed etiam vt pie
religiosęq; eam vero
dei cultu, ad illius glo-
riam & nominis sui
sanctificationem æ-
ternamq; ipsorum sa-
lutem transigatur.*

*Pietatis autem mul-
tę partes sunt, sed
non minima ea est,
quę deum patrem
pure ac intelligenter
inuocat, & ab au-
thore boni, quę bona
& salutaria sunt, ad
reliquam vitam insti-
tuendam contendit,
de præteritorum ve-
ro bonorum largitio-
ne, ac malorum de-
pulsione gratias agit,
ac propterea vitulis
atq;*

same life maie bee passed o-
uer godly, deuoutely, & ver-
tuoufli in the true wurship-
pyng and service of God, to
the honour of hym, & to the
sãctifyng of his name, & to
the euerlastyng saluaciõ of
their owne selves. **BUT** to
godly deuocion there belõ-
geth many pinctes, of whi-
che that same is not the lest
the whiche dooeth purely &
with perfeict vnderstãding
make inuocatiõ to God the
father, and of the authour &
gener of all goodnesse ear-
nestely craueth suche thyn-
ges as bee good and for the
solie health, for that parte
of the life that is behynd to
bee well ordred: & rendreth
thãkes for the boũteous ge-
uyng of good thynge past,
& also for the putting awaie
of euilles, & therefore doeth

THE PREFACE.

sacrifice vnto god with the
 calves & burned offering of
 the lippes. **B V T** þ purenesse
 therof cōsisteth in this poin
 cte, if the heauenly father of
 lightes be wurshipped and
 serued accordyng to the pre-
 scripcion & appoinctemente
 of the woorde of God, if we
 bee warie & circumspecte in
 this behalfe, that wee talke
 with him in our praier ac-
 cordyng to his Wille : after
 whose appoinctyng if wee
 directe our praier, we haue
 assured trust & affiaunce (as
 the wrytyng of the Apostle
 teacheth) that we bee heard
 of hym **NOVV**, praier is vsed
 or made with right and per-
 feicte vnderstandyng, if we
 syng with our spirite, & sing
 with our mynde or vnder-
 stādyng, so that the depe cō-

*atq; holocaustis labi-
 orum deo sacra fa-
 cit. Sed puritas in eo
 sita est, si ad præ-
 scriptum verbi dei,
 celestis pater lumi-
 num colatur, si in eo
 cauti & circumspe-
 cti simus, vt secun-
 dum voluntatem eius
 apud illum verba fa-
 ciamus: iuxta cuius
 præscriptionem si o-
 rationes nostras di-
 rigamus, certam ha-
 bemus fiduciam vt
 (Apostolicæ do-
 cent literæ) ab eo nos
 exaudiri. Intelligen-
 ter oratio adhibetur
 si psallatur spiritu,
 psallatur mente, vt
 verborum vim, men-
 tis*

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*tis impetus sequatur, rationis ductus præ-
ecat, ne cum spiritus
oret mens fructum
nullum percipiat, &
quicum sermonis non
tenet quem cum deo
libere habet, sit quasi
cithara aut tibia vo-
cem emittens, sed e-
andem quam emisit
vocem non capiens.*

*Et cum in alijs regio-
nis nostræ partibus
constituendis permul-
tum operæ curæq; po-
suerimus, tum in hac
re cum primis fru-
ctuosâ elaborandum
quoq; duximus, ut &
quid precarentur ho-
mines, & quibus eti-
am verbis scirent, ne*

**tēplaciō or rauichyng of the
mynde folowe þ̄ pithinesse
of þ̄ woordes, & the guidyng
of reasō goe before, lest whē
the spirite dooeth praie, the
mynde take no fructe at al,
& the partie þ̄ vnderstādeth
not the pith or effectualnes
of the talke þ̄ he frākely ma-
keth with God, maie bee as
an harpe or pype geuyng a
sounne but not vnderstāding
the noise þ̄ it self hath made.**

**AND forasmuche as wee
haue bestowed right greate
labour & diligēce aboute set-
tyng a perfeicte staigh in þ̄
other partes of our religiō:
wee haue thought good to
bestowe our earnest labour
in this parte also, beeyng a
thyng as fructefull as the
best, that men maie knowe,
bothe what thei praie, & al-**

THE PREFACE.

To with what woordes: lest thynges special good & principall, beyng enwrapped in ignorance of the woordes, should not perfectly come to the mynde & to the intelligence of men: or els thinges beeyng nothyng to the purpose, nor verie mete to be offered vnto God, should haue the lesse effecte with god being the distributour of all giftes. IN cōsideratiō wherof we haue sette out & geue to our subiectes a determinate forme of praiyng in their owne mother toung, to the entente that suche as are ignorant of any straūge or fore speche, maie haue what to praie in their owne acquainted & familiar lāguage with fruite & vnderstāding: & to the ende thei shal not

res optimæ, ignorantione verborum im-
plicatæ ad animum
& intelligentiam non
peruenirent, aut a-
liena res & non sã-
tis idoneæ quæ deo
offerantur, apud de-
um donorum omni-
um diuisorem minus
valerent. Qua de
causa certã & præ-
scriptam precãdi for-
mam subiectis no-
stris sua & vulga-
ri lingua tradidimus,
vt qui ignorantes alic-
eni sermonis sunt, ha-
beant quod domestica
ac familiari in lin-
gua cum fructu ac
intelligentia precen-
tur, & neq; res à
reli-

B. iij. offre

THE PREFACE.

religione vera abhor-
rentes, neq; voces ab
intelligentia sua re-
motas, deo renun-
cordium scrutatori
offerant. Sed vt qui
latinae linguae intel-
ligentes sunt, & a-
num feruentiore quo-
dam impetu in ea
precarı se posse pu-
tant, habeant in quo
deo nullus neq; per-
sonae neq; linguae ac-
ceptorı vota faciant.
Eandem precandi for-
mulam, quam i Ang-
lico descripsimus, &
latınam nunc etiam
in lucem edi curau-
mus, vt omnia fiere-
mus oibus, & omni-
bus abũde satisfieret,
tum

offre vnto God (beeyng the
sercher of preines & heres)
neither thynges standyng
clene against true religion &
godlynesse, nor yet woordes
ferre out of their intelligēce
and vnderstandyng. NEVER-
THELESSE to thentente that
suche as haue vnderstāding
of the latine toung, & thinke
that thei cā with a more fer-
uēt spirite make their prai-
ers in that toūg, maie haue
wherin to dooe their deuo-
cion to God beyng none ac-
ceptour neither of any per-
sone ne toung: We haue pro-
uided thesely same fourme
of praiyng to be sette foorth
in latin also, whiche we had
afoze published in englische,
to thētente, that we would
bee all thynges to all perso-
nes, & that all parties maie
at

THE PREFACE.

at large bee satisfied, and as well the willes & desire of them that perceiue bothe tounge as also the necessity and lacke of them that dooe not vnderstãde the latin. AND wee haue iudged it to bee of no small force for auoidyng of strife and contention, to haue one vniforme maner or course of prayng throughout all our dominions: and a veraie great efficacy it hath to stiere vp the feruētēnesse of þe mynde, if the confuse maner of prayng bee somewhat holpen with the feloship or annexion of vnderstãdyng: if the feruentēnesse of the prayer beeyng well perceiued dooe put awaie þe tediousnesse or faintyng of the mynde beeyng otherwyle occupied &

tum illorum voluntati, qui vtrancq; linguam percipiunt, tum illorum necessitati qui latinã non intelligunt. Non minimum autem valere existimamus ad contentionem vitandã. Huiusmodi formam precandi vniuersam in ditione nostra habere, & maximam habere vim ad ardorem mentis exuscitandum, si confusionem precandi intelligentiæ societas adiuuet, si languorem alienatæ mentis feruor perceptæ precatationis repellat, si flammam cordis

THE PREFACE.

*uirtus intelligentie
 nutritat, si segnitatem
 animi collectam
 attentionis alacritas
 dispergat. Itaque quanta
 nostra uoluntas
 ac propensio fuit ad
 haec edenda, tanta
 debet esse diligentia
 ac industria uestra
 ad haec bene ac fructuose
 utenda, ne cum
 omnia ad gloriam dei
 ac uestram salutem
 praeparata proposi-
 taque sint, uos ipsi
 solum uobis
 ipsis ac utilitatibus
 uestris
 desitis.*

turned fro p̄raier: if the ple-
 teousnesse of vnderstādyng
 dooe nourishe and fede the
 burnyng heate of the herte:
 & finally, if the cherefulnesse
 of earnest minding ȳ matier
 put clene awaie all slouth-
 fulnesse of the mynde tofore
 gathered. VVHEREFORE AS
 greate as our will and fore-
 wardenesse hath been to set
 foorth and publishe these
 thynges, so greate ought
 your diligēce and industrie
 to bee towarde well & frui-
 ctefully vsing thesame, that
 when al thynges hath been
 prepared and sette foorth to
 the gloze of God & for your
 welthe: your selves onely
 maie not bee slacke or negli-
 gente towarde your owne
 behouf and towarde your
 owne benefites.

AN INIVNCTION CEVEN

by the Kyng our souereigne lordes moste excellent maies^tie for the autorisynge and establisshynge the vse of this

Primer.



HENRY THE EIGHT BY the grace of God kyng of Englād, Fraunce, and Irelande, defendour of the faith and of the churche of Englande and also of Irelande in yearth the supreme hedde. To all and singulare our subiectes aswel Archebischoppes, Bischoppes, deanes, Archdeacons, Prouostes, perlones, vicares, curates, priestes, and all other of the Cleargie: as also all estates and degrees of the laie see, and teachers of youthe within any our realmes, dominions, and countries gretynge. Emong the manifolde businesse, and mooste weightie affaires appartainynge to our regall authozitee and office, wee muche tenderynge the youthe of our realmes, (whose good educacion and vertuouse byngynge by redouneth mooste highly to the honoure and praise of almighty God) for diuers good considerations, and specially for that the youthe by diuers perlones are taught the Pater noster, the Aue Maria, Crede, and ten commaundementes all in Latin and not in Englishe, by meanes whereof thesame are not brought vp in the knoweledge of their faith, dutie and

C. i. obedience

The iniunction.

obedience, wherein no Chyristen persone ought to bee ignoraunt And for that our people and subiectes whiche haue no vnderstandyng in the Latin tounge, and yet haue the knowelage of reading, maie praie in their vulgare tounge, whiche is to them best knowen: that by the meane thereof thei should bee the moze prouoked to true deuocion, and the better sette their hertes vpon those thynges that thei praie for. And finally, for the auoydyng of the diuersite of primer boke, that are now abroade, wherof are almoste innumerable sortes whiche minister occasion of contencions and vaine disputacions, rather then to edifie, and to haue one vniforme ordre of all suche boke throughout all our Dominions, bothe to bee taught vnto childzen, and also to bee vsed for ordinary praiers of all our people not learned in the Latin tounge: haue sette furth this Primer or boke of praiers in Englishe to bee frequented and vsed in and throughout all places of our saied realmes and Dominions aswell of the elder people, as also of the youthe, for their common and ordinarie praiers, willyng, commaundyng, and streightly charging, that for the better bringyng vp of youthe in the knoweledge of their dutie towardes God, their prince, and all other in their degree, euery scholemaister and bynnger vp of young begynners in learnyng nexte after their A. B. C. now by vs also sette furth, dooe teache this primer or boke of ordinarie praiers vnto them in Englishe, and that the youthe customably and ordinarily vse thesame, vntill thei bee of competent vnderstandyng and knoweledge to perceiue it in latin. At
what

The iniunctiō.

What tyme thei maie at their libertie either vse this Primer in English, or that whiche is by our authoritie likewise made in the latin tounge, in all poyntes correspondente vnto this in Englishe. And furthermore, wee strightly charge and commaunde aswell all and singulare our subiectes and sellers of booke, as also all scholemasters and teachers of young childzen within this our realme and other our dominions, as thei entende to haue our fauour and auoyde our displeasure by the contrary, that immediately after this our saied Primer is published and imprinted, that thei ne any of theim, bye, sell, occupie, vse, noz teache priuily or apartly any other Primer either in Englishe or latin, then this, now by vs published, whiche with no small study, trauaile, and labor, wee haue purposely made to the high honour and glory of almightie God, and to the comodite of our louyng and obediente subiectes, and edifiyng of þe same in godly contemplacion and vertuouse exercise of praier.

Given at our Palaice of Westmynster
the. vi. daie of May in the. xxxvii
yeare of our raigne.

L. ii.

The praier of our Lorde.



OR father whiche art in
heauen, halowed be thy name.

Thy kyngdome come.

Thy will bee dooen in yearth,
as it is in heauen.

Geue vs this dai our daily breadye
And forgeue vs our trespases,
as we forgeue them that trespase

against vs.

And let vs not bee led into temptacion.

But deliuer vs from euill. Amen.

The salutation of the angell to the
blessed virgin Mari.

Hail Mari full of grace, the Lorde is with thee:
Blessed art thou among women, and blessed is
the fructe of thy wombe. Amen.

The Crede, or. xii. articles of the Christen faith.



Beleue in **G O D** the father almightie,
maker of heauen and yearth.

And in Iesu Christ his only sone our lord
Whiche was conceived by the holy
gost, bo: ne of the virgin Mari.

Suffered vnder Ponce Pilate, was crucified, dead
buried, and descended into hell.

And the thirde daie, he rose again from death.

He ascended into heauen, and sitteth on the right
hande of God the father almightie.

From thence he shall come to iudge the quicke, and
the dead.

Abelius

The Crede.



Beleue in the holy gost. The holy catholike church. The Communion of saintes the forgiveness of sinnes. The resurrection of the body. And the life everlastyng.

The ten commaundementes of almightie God.



Thou shalt haue none other godes but me
Thou shalt not haue any graue Image
nor any likenesse of any thyng, that is in
heauen aboue, or in the yearth beneth, or
in the water vnder the yearth, to thintent

to dooe any godly honour or worship vnto theim.

Thou shalt not take y name of thy lord God in vain.

Remembze that thou kepe holy the Sabboth daie.

Honour thy father and thy mother.

Thou shalt dooe no murdze.

Thou shalt not commit adultery.

Thou shalt not steale.

Thou shalt not beare false witnes against thy neighbour.

Thou shalt not vniustly desire thy neighbours house
nor thy neighbours wife, nor his seruaunt, nor his
mayde, nor his Ox, nor his Ass, nor any thyng that is
thy neighbours.

Lorde, into thy handes I commende my spirites:

Thou hast redemed me, lord God of trueth.

Grace before diner.



The eyes of all thynges truste in the, O lord,
Thou geuest them meate in due season. Thou
dooest open thy hande, and fillest with thy
blessyng euery liuyng thyng. Good lord

C.iii.

blesse

Graces.

blesse vs and all thy gyftes, whiche wee receiue of thy bounteous liberalite, through Christ our lord. Amen.

The kyng of eternall glozie, make vs parteners of the heauenly table. Amen.

G O D is charitie, and he that dwelleth in charite dwelleth in God, and God in hym. God graunte vs al to dwell in hym. Amen.

Grace after diner.



The **G O D** of peace and loue, vouchsafe alwaie to dwell with vs. And thou lord haue mercie vpon vs.

Glozie, honour, and praise bee to thee, **O** God, whiche hast fed vs from our tendre age, and geuest sustenaunce to euery liuyng thyng: replenishe our hertes with ioye and gladnesse, that wee alwaie hauyng sufficiente, maie bee ritche and plentiful in all good woorkes, through our lord Iesu Christ. Amen.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father whiche art in heauen. &c.
And let vs not bee led into temptacion.
But deliuer vs from euill.

Lord heare my praier.

And let my crye come to thee.

From the fierie dartes of the denell, bothe in weale and woo, our sauour Christe bee our defence, buckler and shilde. Amen.

God saue the churche, our kyng and realme, and God haue mercie on all christen solles. Amen.

Grace

Graces.

Grace before supper.



Lozde Jesu Christ, without whom nothynge
is swete nor saucry, wee beseeche thee to blesse
vs and our supper, and with thy blessed pre-
sence to chere our hertes, that in all our mea-
tes and Drynkes, wee maie taste and sauoure of thee, to
thy honour and glorie. Amen.

Grace after supper.



Blessed is God in his gyftes.
And holy in all his woorkes.
Our healpe is in the name of the lozde, who
hath made bothe heauen and yearth.
Blessed bee the name of our lozde.
From hencefurth worlde without ende.



Moste mightic lozde and mercifull father,
wee yelde thee herty thankes for our bodely
sustenance, requiryng also mooste intirely
thy gracious goodnesse, so to feede vs with
the foode of thy heaucnly grace, that wee maie worthe-
ly glorifie thy holy name in this life, and after
bee partakers of þe life euerlastyng, through
our **L O R D E** Jesu Christe Amen.
God saue the churche, our kyng
and realme, and **G O D**
haue mercie vpon all
chrysten solles,
Amen.



The Mattins.



LORDE
opē thou
my lipps.
Hnd my
mouthe
shal shew
thy praise



Omine
labia me
a apies.
Et os me
um annūciabit lau
dem tuam.

O God, to help me make
good spede.

Deus ī adiutorium
meum ꝛo intende. *Festina.*

Lorde make hast to suc
coure me.

Domine ad adiuuā
dum me festina.

Glorȳ to the father, & to
the sōne, & to the holi gost

Gloria patri, et filio
et spiritui sancto.

As it was in the begin
nyng, and is nowe, and e
uer shalbe worlde with
out ende. Amen.

Sicut erat in prīci
pio et nūc, et semp,
et ī sæcula sæculorū
Amen. Alleluya.

HAyle Mari full of
grace the Lorde is
with the, blessed art thou
amonges women, & bles
sed is the fruite of thy
wombe. Amen.

Ave Maria gra
tia plena, dñs
tecum: benedicta tu
ī mulieribus, et be
nedictus fructus vē
tris tui. Amen.

a. i. psalme

Psalmus

The matyns.

Psalmus. xciiii.

Canticum exitans ad
laudandum deum.

Venite exultemus domino,
iubilemus deo salu-
tari nostro: ꝑoccepimus
faciem eius in
cōfessione, et in psal-
mis iubilemus ei.

Quoniam deus ma-
gnus dominus &
rex magnus super
omnes deos, quoniam
non repellit domi-
nus plebem suam,
quia in manu eius sūt
omnes fines terre, et
altitudines montium
ipse conspicit.

Quoniam ipsius est
mare, et ipse fecit il-
lud, et aridam funda-
uerunt manus eius:
venite adoremus &

Psalm. xciiii.

A song stirryng to the
praise of God.

Come & let vs re-
ioyce vnto the lord
let vs ioyfully syng to
God our sauour: let vs
come before his face with
cōfession and thākes ge-
uyng, & syng we ioyfully
vnto him in psalmes.

For god is a great lord,
and a great kyng ouer al
goddes, whiche doth not
forsake his people, in
whose power are all the
coastes of the yearth: &
he beholdeth the toppes
of the mountaines.

The sea is his, for he
hath made it, and his hā-
des haue fashioned the
yearth also: come therefore
& let vs worlhypp and fal-
doure

The Matyns.

doone before God, let vs wepe before the lord who hath made vs, for he is our lord God and we are his people and the shepe of his pasture.

To day yf ye heare his voice se that ye hardē not your hertes as in y bitter murmuring in the tyme of temptation in wildernes, where your fathers tempted me, proued me, and sawe my workes.

Forty yeres was I greued with this generatiō, and I sayd euer, thei erre in their hartes, thei haue not knowen my wayes, to whō I swore in myne angre, that thei shuld not entre into my rest. *℞.*

Glozy to the father. *℞.*

As it was. *℞.* Amen.

Haile Mari. a.ii.

procidamus añ deū plorems corā dño qui fecit nos, quia ipse est dñs deus n̄r nos aut poplus eius et oues pascue eius.

Hodiē si vocem eius audieritis, nolite obdurare corda vestra sicut ī exacerbatiōe secūdū diem tēptationis ī deserto, vbi tēptauerunt me patres v̄ri: probauerūt et viderūt opa mea.

Quadraginta annis pximus fui gñratiōi huic, et dixi semp hi errāt corde: ipsi vero non cognouerūt vias meas quibus iuravi ī ira mea, si ītroibūt ī requiē meā.

Gloria patri. *℞.*

Sicut erat ī. *℞.*

Aue Mariā grā. *℞.*

The Matins.

Hymnus.

The hymne.

Iam lucis orto sy-
dere,

Deū precemur sup-
plices:

Vt in diurnis acti-
bus,

Nos seruetā nocen-
tibus.

Linguam refrenās
temperet,

Ne litis horror in-
sonet:

Visum fouendo cō-
tegat,

Ne vanitates hau-
riat.

Sint pura cordis in-
tima,

Absistat et vecordia

Carnis terat super-
biam

Potus cibiꝫ parci-
tas.

Nowe the cherefull
day doeth spryng.

Unto god, pray we and
syng.

That in al workes of the
day,

He preserue and kepe vs
ay.

That our tong, he may
refraine.

From all strife and wor-
des bayne.

Kepe oure eyes in couer-
ture,

From all euil and bayne
pleasure.

That oure heartes bee
boyded quite,

Frō phāsy & fōd delight.

Thinne dyet of drynke
and meate,

Of the fleshe to coole the
heate.

Vt

That

The Matyns.

That whē the day hēce
doth wend,
And the course the night
doth send,
By forbearng worlde-
ly thyng.
Glory to God we maye
syng. Amen.

Psalme. viii.

Of the prauē, and honour,
and glory of Christ.

O Lord, whiche art
our lord, how mar-
ueilous is thi name ouer
al the yearth.

For thi magnificence is
exalted aboue the hea-
uens.

Thou haste auanced
thy prayse by y^e mouthes
of infantes and suckyng
babes, in dispite of thine
enemies, for to cōfounde
the aduersary & reuēger.

a.iii.

For

Vt cum dies abces-
ferit,
Noctemq; fors re-
duxerit,
Mundi per abstinē-
tiam,
Ipsi canamus glo-
riam. Amen.

Psalmus. viii.

De laude, honore et
gloria Christi.

Domine dñs nr̄
q̄ admirabile
est nomen tuum in
vniuersa terra.

Quoniā eleuata est
magnificētia tua su-
per coelos.

Ex ore infantium &
lactentium perfeci-
sti laudem, propter
inimicos tuos, vt de-
struas inimicum &
vltorem.

Qm̄

The Natyng.

Quoniam videbo
caelos tuos, opa di-
gitorum tuorum, lu-
nam et stellas que tu
pparasti. **o** fundasti.

Quid est homo q̄
memores eius? aut
filius hominis quo-
niam visitas eum?

Minuisti eum pau-
lominus ab angelis,
gloria et honore co-
ronasti eum; et con-
stituisti eum super
opera manuum tu-
arum.

Omnia subiecisti sub
pedibus eius, oues
et boues vniuersas,
insup et pecora cā-
pi.

Volucres coeli et pi-
sces maris, qui per-
am-

Hoꝛ I shal beholde the
heauens, whiche are the
worke of thi fyngers: the
moone & the sterres, whi-
che thou haste ordeined.

What is man, that thou
art so myndefull of him:
oꝛ what is the sonne of
man, that thou so regar-
dest him?

Thou haste made hym
not mucche inferiour to
angelles, thou hast crow-
ned hym with glory and
honour: and haste made
hym lord vpon the wor-
kes of thyne handes.

Thou hast put al thyn-
ges in subiection vnder
his feete: all maner of
shepe & oren, yea more-
ouer the cattel of the feld

Houles of the ayer & fi-
shes of the sea, whiche
walke

The Natyns.

Walke in the pathes of
the sea.

ābulantsemitas ma-
ris.

O lorde whiche art our
lorde, howe merueilous
is thy name ouer all the
yearth.

Domine dominus
noster, q̄ abmirabi-
le est nomen tuum
in vniuersa tarra,

Glory to the father. &c.

Gloria patri. &c.

As it was in the begin-
nyng. &c. Amen.

Sicut erat in principi-
pio. &c. Amen.

Psalme. xviii.

Psalmus. xviii.

Of the glory of God, which
is shewed by his creatures, & of
his holy and immaculate lawe.

De gloria dei que i crea-
turis elucet, et de
lege sacrosacta.

The heauens declare
the glory of God, &
the firmament sheweth
his handy workes.

Cœli enarrant
glam dei, et o-
pa manuum eius an-
nūciat firmamentū.

Day vnto day vttereth
out speche, & night vnto
night openeth knowledge.

Dies diei eructat
verbum, et nox no-
cti indicat scientiā.

There be neither spe-
ches nor languages, but
that the voices of them
be heard.

Non sunt loquela,
neq; sermones; quo-
rum non audiantur
voces eorum.

Their

In

The Matyns.

In omnem terram
exiuit sonus eorū:
et in fines orbis ter=
re verba eorum.

In sole posuit taber=
naculū suum: & ipse
tanq̄ sp̄sus p̄cedēs
de thalamo suo.

Exultauit vt gygas
ad currendam viam
a sūmo coelo egres=
sio eius.

Et occurfus eius vs=
q̄ ad summum eius:
nec est qui se abscon=
data calore eius.

Lex domini imma=
culata conuertens a=
nimas: testimonium
domini fidele, sapiē=
tiam prestans par=
uulis.

Mandata. Iusticie **domini**
recte

Their sound hath gone
furth into al landes, and
their wordes throughe
the coastes of the round
yearth.

He hath pight his pau=
lion in the sonne, and he
is like a bydegrome cō=
myng out of his chāber.

He shal reioyce as a gy=
aūt to runne his course,
his progresse is frō the
high heauen.

And his course is vnto
the farthest part therof,
neither is there any, that
can hyde him from his
heate.

The lawe of the lord is
pure, conuerting folles:
the testimony of the lord
is faithful, geuyng wise=
dome to the simple.

The cōmaundementes
of

The Matyns.

of the lorde be right, com-
fortyng the hartes: the
lordes precept is pure, ge-
uyng light to the eyes.

The feare of the lorde is
holy, euermore contynu-
yng: the iudgements of
the lorde are true, and al-
together righteous.

They are to be desired a-
boue golde and pretious
stones, and more swete
then the hony and the ho-
ny combe.

Orely, thy seruaunt ob-
serueth them, in keepyng
them is great reward.


Who can cōpise his faul-
tes: purge me from my
secrete synnes, and from
straungers saue thy ser-
uaunt.

If they haue not the ma-
stry of me, then shal I be
a. v. cleane

recte letificātes cor-
da, p̄ceptum do-
mini lucidum illu-
minans oculos.

Timor dñi sanctus
p̄manet ī s̄culū s̄-
culi, iudicia domini
vera iustificata ī se-
metipsa.

Desiderabilia super
aurum & lapidem
preciosum multum:
et dulciora sup mel
& fauum.

Eteī  seruus tuus **E**tiam
custodit ea: ī custo-
diēdis illis retribu-
tio multa.

Delicta quis intelli-
git: ab occultis meis
mundame, et ab ali-
enis parce seruo tuo

Si mei non fuerint
dñati, tunc immacu-
latus

The Matyns.

Iatus erō, et emūda-
bor à delicto maxīo.

Eterunt vt compla-
ceant eloquia oris
mei : & meditatio
cordis mei in con-
spectu tuo semper.

Dñs adiutor meus,
et redemptor meus.

Gloria. &c. Sicut. et c.
Psalmus. xxiii.

*De illorū innocētia qui
coelū petaturi sūt: et de
Christi resurrectione.*

Domini est ter-
ra et plenitudo
eius, orbis terrarum
et vniuersi qui habi-
tant in eo.

Quia ipse sup mari-
a fundauit eū: et sup
flūina ~~ro~~ pparauit eū

Quis ascēdet in mō-
tē dñi? aut quis sta-
bit in loco scētō eius?

Innocens manibus
et mūdo corde: qui

cleane, and shalbe purged
from the greatest sinne.

And the wordes of my
mouthe shalbe pleasaūt,
& the meditation of myne
hearte acceptable in thy
sight alway.

O lord, thou art my hel-
per, and my redemer.

Gloria. &c. **A**s it was.
Psalme. xxiii.

*Of the innocēcy of them that
shall go to heauen, and of the re-
surrection of Christ.*

The yerth is the lordes,
and the plenti-
therof: the roūd world, &
all that dwell therein.

Ho he hath founded it
vpon the seas, and hath
stayed it vpo the fluddes.

Who shall ascende into
the hil of the lord: or who
shal stād in his holi place:

He that is innocēt of his
hādes and hath a cleane

firmavit.

The Matyns.

heart, whiche hath not taken his solle in vaine, nor hath sworne to deceiue his neighbour.

He shal receiue blessing of the lord, and mercy of God his sauour.

This is the generation of them that seke him, of them that seke the face of the God of Jacob.

Ye princes open your gates, and ye eternal gates open your selues: and the king of glory shal entre in.

Who is this same kyng of glory: a strong lord & a mighty, a lord mighty in battel.

Ye princes open your gates, and ye eternal gates open your selues: and the king of glory shal entre in.

Who is this same kyng of glory: the lord of pow-

non accepit in vano animam suam: nec iurauit in dolo proximo suo,

Hic accipiet bñdictionē a dño, et misericordiā a deo salutaris suo.

Hec est gñratio que rētū eū: quærentiū faciem dei iacob.

Attollite portas principes vestras, et eleuāini portę etnales: et itroibit rex glę.

Quis est iste rex glorie: dñs fortis et potens, dominus potens in prelio.

Attollite portas principes vestras, et eleuāini portę etnales et itroibit rex glie.

Quis est iste rex glorie: dñs virtutum

The Matyns.

ipse est rex glorie.

Gloria. *Sc̄. Sicut. et̄*

Antiphona.

Hebr. vii.

Christus saluos
facere ad plenū
potest, qui per ipsū
adeunt deum, semp̄
viuēs, ad hoc, vt in-
terpellet pro nobis.

*P*aternū quies ī. *et̄.*

Et ne nos inducas in
tentationem.

Sed libera nos.

Benedictio.

Benedictione perpe-
tua bñdicat nos pa-
ter eternus. Amen.

Lectio prima,

Esai. xi.

Egredietur virga
de radice Iesse, et
flos de radice eius a-
scēdet, et requiescet
super eum spiritus
domini, spiritus sa-
piētīę et intellectus,
spiritus

ers, he is ꝑ kyng of glory.

Glorie. *et̄.* **A**s it was.

C The antheime. Heb. vii.

Christ is of power, euer
perfiteley to saue them
that come vnto God by
him: and he liueth euer to
make intercession for vs.

Our father. *et̄.*

And let vs not be led in-
to temptation.

But deliuer vs frō euil.

C The blessing.

The euerlastyng father
blesse vs with his bles-
syng euerlastyng. Amen.

The first lesson.

A Rod shall come
furth of the stocke
of Jesse, & a blossome shall
flourishe out of his roote.
The spirit of the lord shall
rest vpon him, the spirit of
wisedome and vnderstā-
dyng

The Natyns.

ding, the spirit of counsel
and strength the spirit of
knowlege and godlynes,
and the spirit of the feare
of the lord, shal replenish
him. He shal not geue sen-
tence by the sight of the
eyes, neyther reprove by
heresay, but he shal iudge
the poze people by iustice,
and in equitie shall he re-
prove for themeke people
of the yerth, he shal smite
the yerth with the rod of
his mouth, and with the
sprit of his lippes shal he
kyl the vngodly. Righte-
ousnes shalbe the girdle
of his loynes, and fayth-
fulnes the buckle of his
reynes.

Thus saith the Lorde:
turne vnto me & ye shalbe
saued.

spiritus consilii et
fortitudinis, spiri-
tus scientiæ et pie-
tatis, et replebit eum
spiritus timoris do-
mini. Non secundū
visionem oculorum
iudicabit, neq; secū-
dum auditum aurium
arguet, sed iudica-
bit in iustitiā pau-
peres, et arguet ī æ-
quitate pro mansu-
etis terræ. Et percu-
tiet terram virga os-
ris sui, et spiritu la-
biorum suorum in-
terficiet impium, et
erit iustitiā cingulū
lumborum eius, et
fides cinctorium re-
num eius.

Hæc dicit dñs con-
uertimini ad me, et
salui eritis.

The

Bene

The Laudes.

Benedictio.

Deus dei filius nos
benedicere et adiu-
uare dignetur. Amē.

The blessing.

God the sonne of God,
bouchesafe to blesse and
succour vs.

Secunda lectio.

The second lesson. Luc. i.

Luc. i.

Missus est ange-
lus Gabriël a
deo ī ciuitatem Ga-
lileę, cui nomē Na-
zareth, ad virginem
desponsatā viro, cui
nomen erat Ioseph,
de domo Dauid: et
nomē virginis Ma-
ria. Et ingressus an-
gelus ad eam, dixit:
Aue gratia plena, do-
minus tecum, bene-
dicta tu in mulieri-
bus. Quę cū audis-
set, turbata est in ser-
mone eius, et cogita-
bat qualis esset ista
salutatio, et ait ange-
lus

The angel Gabriel
was sent frō God
into a cytie of Galile na-
med Nazareth, to a vir-
gyn whiche was ensured
to a man, whose name
was Ioseph, of the house
of Dauid, & the virgyns
name was Mary. And
when the angel came vn-
to her, he saide: Haile ful
of grace the lorde is with
the. Blessed art thou a-
mong women. And whē
the virgyn hearyng these
wordes was troubled
with them, & mused with
her selfe what maner of
salutation this shuld be:
the

The Laudes.

the angell sayde to her. Feare not Mari, be not abashed, for thou haste founde fauour in y^e sight of God. Lo, thou shalt cōceiue in thy wombe, & shalt bryng furth a sōne, and thou shalt call his name Jesus, he shall be great, & shall be called the sōne of the highest, & the lord God shall geue vnto him, the seate of David his father. And he shall reigne ouer y^e house of Jacob for ever, & his kyngdome shall haue no ende.

Thus saith the lord: turne vnto me & ye shall be saued.

The blessing.

The grace of the holy gost illumine vs in heart and body. Amen.

lus ei: Ne timeas Maria, inuenisti enim gratiam apud deū. Ecce, concipies in utero, et paries filium et vocabis nomen eius Iesum: Hic erit magnus, et filius altissimi vocabitur, et dabit illi dominus deus sedem David patris eius, et regnabit in domo Iacob in æternum, et regni eius non erit finis.

Hęc dicit dominus: conuertimini ad me et salui eritis,

Benedictio.

Spiritus sancti gratia illuminet corda et corpora nra. Amē

The

Lectio

The Natyns.

Luc.i.

Lectio tertia.

The third lesson. Luke. l.

Dixit autem Maria ad angelum. Quomodo fiet istud, quoniam virum non cognosco? Et respondens angelus, dixit ei: Spiritus sanctus superueniet in te, et virtus altissimi obumbrabit tibi. Ideoque et quod nascetur ex te sanctum, vocabitur filius dei. Et ecce, Elizabeth cognata tua, et ipsa concepit filium in senectute sua: et hic mensis sextus est illi, quae vocatur sterilis, quia non erit impossibile apud deum omne verbum. Dixit autem Maria. Ecce ancilla domini fiat

When sayd Mari to the aungel, howe may this be done: for I haue not knowledge of man. And the angel answering, sayd vnto her: The holy gost shal come from aboue into the, and the power of the highest shal ouershadowe the: & therefore that holy one that shalbe borne of the, shalbe called the sonne of God. And loo, thy cosyn Elizabeth hath also conceived a sonne in her olde age, and this is the sixt moneth sith she conceiued, whiche was called the barren womā, for ther is nothyng impossyble to god. To this Mari answered, lo, I am the hād-mayde

The Matins.

mayde of our lorde, be it done vnto me as thou hast spoken.

Thus saith the lorde: turne vnto me, & ye shal be saued.

The praise of God, the father, the sonne, & the holy gost.

We praise the O God, we knowlege the to be the lorde.

Al the yearth doth worshyp the, the father everlasting.

To the all angels cry aloude, the heauens and al powers therin.

To the Cherubin & Seraphin continually do cry.

Holy. **H**oly. **H**oly. **L**orde God of Sabaoth.

Heauen and yearth, are ful of the maiestie of thy glory.

fiat mihi secundum verbum tuum.

Hec dicit dominus: conuertimini ad me et salui eritis.

Laus dei patris et filij et spiritus sancti.

TE deum laudamus: te dñm cōfitemur.

Te æternum patrem omnis terra veneratur.

Tibi omnes angeli: tibi coeli, et vniuersę potestates.

Tibi Cherubī et Seraphin incessabili voce proclamant.

Sāct⁹, **S**āctus, **S**āct⁹ dñs deus sabaoth.

Pleni sūt coeli et terra maiestatis glorię tuę.

b.i.

The

Te

The matyns.

Te gloriosus apo-
stolorum chorus.

Te prophetarū lau-
dabilis numerus.

Te martyrū cādida-
tus laudat exercitus.

Te per orbem ter-
rarum sancta confi-
tetur ecclesia,

Patrē immensē ma-
iestatis.

Venerandū tuū ve-
rum et vnicū filiū.

Sanctū quoq; para-
cletum spiritum.

Tu rex glorię Chri-
ste.

Tu patris sempiter-
nus es filius.

Tu ad liberandum
suscepturus hōinē,
non horruisti vir-
ginis vterum.

Tu deuicto mortis
aculeo

The glorious company
of y Apostles, praise the.

The goodly felowshyp
of y prophetes, praise the.

The noble army of mar-
tyrs, praise the.

The holy churche,
throughout al the world
doth knowledge the:

The father of an infi-
nite maiestie,

Thy honorable, true, &
onely sonne.

Also the holy gost the
comforter.

Thou art the kyng of
glory, O Christ.

Thou arte the euerla-
styng sōne of the father.

When thou tokest vpon
the to deliuer man, thou
dyddest not abhorre the
virgyns wombe.

Whē thou haddest ouer-
come

The Matyns.

come the Charpnes of
death, thou diddest open
the kyngdome of heauen
to al beleuers.

Thou sittest on y^e right
hād of god, in the glori of
the father.

We beleue y^e thou shalt
come to be our iudge.

We therefore praye the,
helpe thi seruaūtes, whō
thou hast redeemed with
thy precious blud.

Make thē to be nōbzed
with thy saintes in glōry
euerlastyng.

O lord save thy people,
and blesse thine heritage.

Gouverne them, and life
them vp for ever.

Way by day we magni-
fy the:

And we worship thy
name, euer worlde with-
out end. b.ii.

aculeo, aperuisti cre-
dentibus regna coe-
lorum.

Tu ad dexteram dei
sedes in gloria pa-
tris.

Iudex crederis esse
venturus,

Te ergo quesumus
famulis tuis subue-
ni, quos precioso sā-
guine redemisti,

Aeterna fac cū san-
ctis tuis ī gloria nu-
merari

Saluū fac populum
tuum domine; et be-
nedich hereditati tuę.

Et rege eos, et extol-
le illos vsq; in etnū.

Per singulos dies
benedicimus te,

Et laudamus nomē
tuum in sæculum, et
in sæculum sæculi.

The Matins.

Dignare domine die
isto sine peccato nos
custodire.

Miserere nostri do-
mine, miserere nri.

Fiat mia tua dne su-
p nos, que admodu
sperauimus in te.

In te domine spera-
ui, non confundar i-
æternum.

Versicul.

Cra p nobis sancta
dei genitrix,

Respons.

Vt digni efficiamur
p missionibus Chri-
sti.

Deus

Touchesafe O lord, to
kepe vs this day without
sinne.

O lord, haue merci vpo
vs, haue mercy vpon vs.

O Lord, let thy mercy
lighten vpon vs, as our
trust is in the.

O lord, in the haue I
trusted, let me neuer be
confounded.

The versicle.

Pray for vs holy mother
of God.

The answer.

That we be made wor-
thy to attaine the promi-
ses of Christ.

O lord

The Laudes.



D God, to helpe
me, make good
spede.

Lorde, make
hast to succour

me.

Glorie to the father, *℟.*

As it was in the begin-
nyng. *℟.* Amen.

Psalme. lxxvi.

A prayer for fauour & know-
ledge of God, & that his praisie
may be spred throughout
all the worlde.

God haue mercy v-
pon vs, & be good
vnto vs, he shewe vs his
bryght countenaūce and
haue mercy vpon vs.

What we maye knowe
thy way in yearth, and
thi sauyng health among
al nations.

Let the people magnify
b.iii. the



Deus in adiu-
torium meū
intende,

Domine ad adiuuā-
dum me festina.

Gloria patri. *℟.*

Sicut erat in princē-
pio. *℟.* Amen.

Psalms. lxxvi.

*Oratio ad impetrandā
gratiā et scientiā dei, vꝛ
laus eius per totum ora-
bem diuulgetur.*

Deus misereatur
nꝛi et bñdicat
nobis, illūinet vul-
tum suum super nos
et misereatꝛ nostri.

Vt cognoscamus in
terra viam tuam, in
omnibus gentibus
salutare tuum.

Confiteantꝛ tibi po-
puli

The Matyns.

pulideus: cōfiteant̄
tibi populi omnes.

Latentur et exultēt
gētes: quoniā **+** iu-
dicas populos in æ-
quitate, et gentes in
terra dirigis.

Cōfiteantur tibi po-
puli deus: confitean-
tur tibi populi oēs,
terra dedit fructum
suum.

Benedicat nos deus
deus n̄r, benedicat
nos deus: et metuant
eum oēs fines terre.

Gloria patri. &c.

Sicut erat in. &c.

Daniel, iii.

Cāticū triū puerorum
qui in fornace ambulātes
deū magnificabant,

Benedicite oīa o-
pa dñi dño: lau-
date et superexaltate
eum

the o God, let all the peo-
ple magnifie the.

Let the people be glad
and ioyful, because thou
rulest the people with e-
quitie, also doest ordie the
nations in yearth.

Let the people magnify
the, o God, let al the peo-
ple magnify the, ȳ yearth
hath brought furthe her
fruite.

God our God blesse vs,
God blesse vs & al the co-
stes of ȳ yearth feare him

Glory to the father. &c.

As it was. &c. Amen.

Daniel, iii.

The song of the thre childre,
wherewith they praised God,
walkyng in the fyre.

Praise ye the lord,
all the workes of
the lord, praise and exalt
him

The Matyns.

him for ever.

The angels of the lord,
praise ye the lord, ye hea-
uens praise the lord.

Ye waters, all that are a-
boue heauen, praise the
lord: al the powers of the
lorde praise ye the lorde.

The sunne and moone,
praise ye the lorde, sterres
of the firmament praise
ye the lorde.

The raine, & the dewe,
praise ye the lorde, al the
wyndes of God praise ye
the lorde.

Hyer and heate, praise
ye the lorde, wynter and
sommer, praise ye y^e lorde.

Dewes, & hoare frostes,
praise ye the lorde, frost &
colde, praise ye the lorde,

Ice and snowe, praise ye
the lord, nightes & daies,

b.iii. praise

eum in sacula.

Bndicite angeli dñi
domino: benedicite
coeli domino.

Bndicite aquæ oēs
quæ sup coelos sunt
dño: bñdicite oēs
virtutes dñi dño.

Benedicite sol et lu-
na domino: benedi-
cite stellæ coeli dño.

Bndicite humber et
ros domino: Bene-
dicite omnes spiri-
tus dei dño.

Bndicite ignis et g-
stus dño: benedicite
frigus et estas dño.

Benedicite rores et
pruia dño: bñdicite
gelu et frigus dño.

Bndicite glacies et
niues dño: bñdicite
noctes

The Laudes.

noctes et dies dño.

Benedicite lux et tenebrę dño; benedicite fulgura et nubes domino.

Bñdicat terra dñm; laudet et supexaltet eum in sæcula.

Benedicite mōtes et colles dño; benedicite vniuersa germinantia in terra dño.

Bñdicite fōtes dño; benedicite maria et flumina domino.

Bñdicite cete et oīa que mouent̃ ī aquis dño; benedicite oēs volucres coeli dño.

Bñdicite oēs bestię et pecora dño; bñdicite filii hoīm dño.

Bñdicat Israēl dñm laudet et supexaltet eum in sæcula.

praise ye the lord.

Light & darknes, praise ye the lord, lightnyng & cloudes, praise ye the lord

The yearth, praise the lord: laude and exalt him for euer.

Moūtaynes and hylles, praise ye the lord, all that springeth vpon the yearth praise ye the lord.

Ye wellles and springes, praise the lord, seas and fluddes, praise ye y lord.

Great fishes and al that moue in y waters, praise ye the lord, all birdes of the ayer, praise ye y lord.

All beastes and cattel, praise ye the lord, ye children of men praise y lord.

Let Israel praise the lord, laude him, and exalt him for euermore.

Benedicite

ye

The Laudes.

Ye priestes of the lord,
praise the lord, ye seruaū-
tes of the lord, praise the
lord.

Ye spirites and colles of
rightwisemen, praise the
lord, ye holy and meke in
heart, praise the lord.

Anania, Azaria, Misa-
el, praise ye the lord, laud
& exalt him for evermore.

Blesse we the father, the
sonne, and the holy gost:
praise we him and exalte
him for evermore.

Blessed art thou lord in
the firmament of heauē:
thou art praise worthy,
glorious, and exalted,
worlde without ende.

Psalme. cxxviii.

Call creatures are prouoked
to the praise of god.

Praise the lord, ye
that be in the hea-

Benedicite sacerdo-
tes domini domino:
benedicite serui do-
mini dño.

Benedicite spiritus
et animæ iustorum
dño: benedicite sc̄ti
et hūiles corde dño.

Bndicite anania aza-
ria misaël dño: lau-
date et superexalta-
te eum in sæcula.

Bndicamus p̄rem et
filiū cū sc̄tō spiritu:
laudemus et superex-
altem⁹ eū in sæcula.

Bndictus es domine
in firmamēto cœli:
et laudabilis, et glo-
riosus, et super exal-
tatus in sæcula. Amē.

Psalmus. cxxlviii.

Omnes creaturæ ad dei
laudem excitantur.

Laudate dñm de
cœlis: laudate e-

The Matyns:

um in excelsis.

uens, praise ye him in the highe places.

Laudate eū oēs angeli eius: laudate eū oēs virtutes eius.

Praise ye him all his angels, al his powers praise ye him.

Laudate eum sol et luna: laudate eū oēs stellæ et lumen.

Praise ye him sunne and moone, all sterres & light praise ye hym.

Laudate eum coeli coelorum: et aque que super coelos sūt laudent nomen dñi.

O heuens of heuens, praise ye him, & the waters aboue heauē, praise the name of the lord.

Quia ipse dixit et facta sunt: ipse mandauit et creata sunt.

Hoꝝ by his word al thinges were made, by his cōmaundement al thinges were created.

Statuit ea ī etnū et ī seculū seculi, pceptū posuit et nō pteribit

He hath stablyshed the euerlastyngly: he hath set a law that shal not passe.

Laudate dominum de terra dracones et omnes abyssi.

Praise the lord ye that be of the yearth, dragons and all the depe places.

Ignis, grādo, nix, glacies, spūs pcellarum

Hyer, hayle, snowe, yse, stormes of wyndes, that
do

The Matyns.

do his cōmaundement.

Mountaynes, and al litle hilles, trees bearyng frute and al Cedres,

Beastes and all maner of cattel, Serpentes and all fethered foules,

Kynges of the yearth & all people, princes and al iudges of the yearth.

Youth, and virgyus, old, and yong, let them praise the name of the lord: for the name of him onely is exalted.

The praise of him is aboue heauen and yearth, and he hath exalted the might of his people.

He be praised in all his sainctes, the sōnes of Israēl, the people appo- chying vnto him.

rū: q̄fatiūt v̄bū ei⁹.

Montes, et oēs colles: ligna fructifera, et omnes Cedri.

Bestiae et vniuersa pecora, serpentes et oēs volucres pēnate.

Reges terræ, et oēs populi, principes et oēs iudices terræ.

Iuuenes et virgines senes cū iunioribus, laudent nomen dñi quia exaltatum est nomen eius solius.

Cōfessio eius super coelum et terram: et exaltauit cornu populi sui.

Hymnus omnibus sanctis eius: filiis Israēl populo appropinquanti sibi.

The

Antia

The Laudes.

Antiphona.

O Admirabile cō
mercium, crea-
tor generis humani
animatū corpus su-
mens de virgine, na-
sci dignatus est: et p
cedēs homo sine fe-
mine, largitus est
nobis suam deitatē.

Capitulum.

Maria virgo sē-
per letare, que
meruisti Christum
portare coeli et ter-
ræ cōditorem: quia
de tuo vtero protu-
listi mundi saluato-
rem. Deo gracias.

Hymnus.

Ales diei nun-
cius,
Lucem propīquam
præcinit,

Nos

The anthem.

O wōderful exchaūge
the creatour of mā-
kynd, taking vpon him a
liuyng body, hath not dis-
dayned to be borne of a
virgyn, & he beyng made
man, without sede of mā,
hath graunted vnto vs
his Godhed.

The chapter.

Maryn Mari, re-
ioyce alway, whi-
che hast borne Christ the
maker of heauē & yearth:
For out of thy wombe
thou haste brought furth
the sauour of the world.
Thankes be to God.

The hymne.

The birde of day mes-
singer,
Croweth & sheweth, that
light is nere:

Christ

The Matyns.

Christ the stirrer of the
hearte,
woulde we shulde to life
conuert.

Apon Jesus let vs cry,
weping, praiyng, sobzely,
Deuoute praier, meynit
with wepe,
Suffereth no pure heart
to slepe.

Christ shake of, our he-
uy slepe,
Breake the bondes, of
night so depe,
Our olde synnes, clense
and scoure,
Lyfe and grace into vs
po wre. Amen.

Nos excitator men-
tium,

Iam Christus ad vi-
tam vocat:

Iesū ciamus vocibꝰ,
Flētes, p̄cātes sobrie

Intenta supplicatio,
Dormire cor mūdū
vetat.

Tu Christe somnū
discute,

Tu rūpe noctis vi-
cula:

Tu solue peccatum
vetus,

Nouūm qꝰ lumē in-
gere. Amen.

The song of zacharie. Luke. i.

Canticum Zacharię.

Thankes geuyng for per-
formance of gods promise.

Gratiarū actio ob p̄f-
citū dei promissum.

Blessed be the lorde
God of Israel, for
he hath visited and rede-
med.

Benedictus dñs Luc. i.
deus Israēl, q̄a
visitauit et fecit redē-
ptionem.

The Laudes.

ptionem plebis sue. **med his people.**

Et erexit cornu salutis nobis, in domo David pueri sui. **And hath lifted by the horne of saluation to vs, in y^e house of his seruauit David.**

Sicut locutus est per os sanctorum: qui a seculo sunt, prophetarum eius. **As he spake by y^e mouth of his holy Prophetes: whiche hath been syns y^e worlde began.**

Salutem ex inimicis nostris: et de manu omniū qui oderunt nos. **That we shulde be saued from our enemies, & frō the handes of al, that hat vs.**

Ad faciendam misericordiā cum patribus nris: et memorari testamenti sui scī. **To perfourme the mercy promysed to oure fathers, and to remembre his holy couenaunt.**

Iusiurandum quod iurauit ad Abrahā patrem nostrum: daturum se nobis. **To perfourme the othe whiche he sware to oure father Abraham: that he woulde geue vs.**

Vt sine timore de manu inimicorū nostrorum liberati, seruiamus **That we beyng deliuered out of the handes of our enemies, might serue him**

The Laudes.

him without feare.

In holynes and righteousnes before him, al the daies of our life.

And thou childe, shalt be called the Prophete of the highest, for thou shalt go before the face of the lord, to prepare his waies

To geue knowledge of saluation vnto his people, for the remission of their sinnes.

Through y tender mercy of oure God. Wherby the day spryng from an high hath visited vs.

To geue light to them that sit in darkenes, and in the shadowe of death: and to guide our feete into the way of peace.

Glorie to the father. &c.

As it was. &c. Amen.

uiamus illi.

In sanctitate et iustitia corā ipso, oībus bīebus nostris.

Et tu puer propheta altissimi vocaberis: p̄gibis enī ante faciem domini, parare vias eius.

Ad dandam scientiā salutis plebi eius, in remissionem peccatorum eorum.

Per viscera misericordie dei nostri: in quibus visitauit nos oriens ex alto.

Illuminare his qui ī tenebris et ī vmbra mortis sedent, ad dirigendos pedes nostros in viam pacis.

Gloria patri. &c.

Sicut erat. &c. Amē.

The

Anti

The Matyns.

Antiphona.

BEati qui audiunt
verbum dei, et
custodiunt illud.

Versicul.

Ostende nobis dñe
misericordiã tuam.

Responso.

Et salutare tuum da
nobis.

Oremus.

COncedenos fa-
mulos tuos que
sumus domine deus
perpetua mentis et
corporis salute gau-
dere, et gloriosa bea-
tæ Mariæ semp vir-
ginis intercessione
a p̄senti liberari tri-
stitia, et æterna per-
frui letitia. Per Chri-
stum dominum no-
strũ. Amen.

The antheime.

Blessed be thei, that
heare the worde of
God and kepe the same.

The versicle.

Olorde shewe thi mercy
vnto vs.

The answer.

And geue to vs thy sal-
uation.

Let vs pray.

ORaunt we beseeche
the lorde God, that
thy seruañtes may enioy
continual health of body
and soule. And that (the
gracious virgyn Mari
praying for vs) we may
be deliuered frõ this pre-
sent heuynes, & haue the
fruition of eternal glad-
nes. Through Christ our
lorde Amen.

De

Come

The Collectes.

Of the holy Gost.

Come holy spirit of god inspire the heartes of the that beleue in the, & kyndle in them the fyre of thi loue.

Let vs pray.

God, whiche by the information of the holy gost, hast instructed the heartes of thy faithful, graunt vs in the same spirit to haue right vnderstandyng, & euermore to reioyce in his holy consolation. Through Christ our lord. Amen.

Of the holy Trinite.

Deliver vs, saue vs, iustify vs, O blessed Trinite.

Let vs pray.

Almighty & everlasting God whiche
l.i. che

De spiritu sancto.

Veni sancte spiritus reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Oremus:

Deus qui corda fidelium sancti spiritus illustratiōe docuisti: da nobis in eodem spiritu recta sapere, et de eius sepeper sancta consolatione gaudere. Per Christum dominum nostrum. Amen.

De trinitate.

Libera nos, salua nos, iustifica nos, o beata Trinitas.

Oremus.

Omnipotens sempiternus deus, qui dedisti

The Collectes

disti nobis famulis
tuis in confessione
vere fidei eternę tri-
nitatis gloriã agno-
scere, et in potentia
maiestatis adorare
vnitatem: que sumus
vt eiusdem fidei fir-
mitate, ab omnibus
semp muniamur ad-
uersis. In qua viuis
et regnas deus, per
omnia secula seculo-
rum. Amen.

De Christi cruce.

Nos gloriari oportet
in cruce domini
nostri Iesu Christi.

Oremus.

Deus qui sanctã
cruce tuam a-
scendisti, et mundi
tenebras illuminasti
tu corda et corpora
nostra

the hast graunted to vsthi
seruauntes by confession
of þ true fayth, for to ac-
knowledge the glory of
the eternal Trinite, and
to honoure the, one God
in thi almighty maiestie:
We besethe the þ through
stedfastnes in the same
fayth, we may be alwaye
defended from all aduer-
sitie, whiche liuest & reig-
nest one God, world with
out ende. Amen.

Of the crosse of Christ.

We ought to glori in the
crosse of our lorde Jesus
Christ.

Let vs pray.

O God, whiche hast
ascended thy most
holy crosse, and hast geue
light to the darkenesse of
the worlde, vouchesafe to
illumine

The Collectes

illumine, visit, and com-
forte bothe our heartes &
bodies, whiche liuest and
reignest god, world with
out ende. Amen.

Of the holy Apostles.

Be ye they that haue left
all thynges and haue fo-
lowed me, ye shal receiue
an hundreth folde, and
haue y^e possession of euer-
lastyng life.

Let vs pray.

Almighty god, re-
garde our infirmi-
tie, & for that y^e burden of
oure iniquitie oppresseth
vs: Graunt that by the
praier of thy glorious A-
postles, we may haue re-
liefe & strength to solowe
the cōfessiō of their faith.
Thorough Christ oure
lorde. Amen.

C. ii.

Of

nostra illuminare,
visitare et conforta-
re dignare. Qui vi-
uis et regnas deus p
oīa sc̄la sc̄lorū. Amē

De Apostolis

Vos estis qui reli-
quistis omnia, et se-
cuti estis me, centu-
plum recipietis, et
vitam eternā possi-
debitis.

Oremus.

Respice omni-
potens deus ī-
firmitatem nostrā et
quia pōdus īiquita-
tis nr̄æ nos oppri-
mit, cōcede vt beatis
Apostis tuis p nobis
orātibus, auxiliū et
robur assequamur ad
illorū fidei cōfessio-
nē imitādū. p Chri-
stū dñm nr̄m. Amē.

De

The Collectes.

De martyribus.

Gaudent in cœlis animæ sanctorū, qui Christi vestigia sūt secuti: Et quia pro eius amore sanguinē suum fuderunt, ideo cum Christo regnabunt in æternum.

Oremus.

Concede nobis oīpotens deus vt qui scimus beatissimos martyres tuos ī cōfessiōe fidei tuæ fortes fuisse: illorū consortio pfruamur ī æterna letitia. Per Christū dominum nostrum. Amen.

Pro pace.

Da pacem domine ī diebus nostris, quia nō est alius qui pugnet p nobis, nisi tu
solus

Of the holy martyres.

The colles of saictes reioyce in heauen, whiche haue folowed y stepes of Christ: & because they haue shed their blud for his loue, therfore shall they reigne with Christ for euer.

Let vs pray.

O Raūt to vs almighty God, that we whiche knowe that thy glorious Martyres, were strong in cōfession of thy faith, may haue the ioye of their felowship in euerlasting gladnes, through Christ oure lord. Amen.

For peace.

Lorde sende vs peace in oure daies, for there is none other that fighteth for vs, but onely thou
lord

The Collectes.

lorde God.

Let vs pray.

O God, from whom
al holy desires, all
good counsels, and al iust
workes do procede, geue
vnto thi seruauntes that
same peace, whiche the
worlde can not geue: that
our heartes beyng obedi-
ent to thy comādemē-
tes, and the feare of oure
enemies taken away, our
time may be peaceable by
thy protection. Through
Christ our lorde. Amen.

A prayer of the passion.

Christ suffered for vs,
leuing vs exāple that
we shulde folow his step-
pes, who dyd no synne,
neither was there any
guile found in his mouth.

The veruicle. We worship
t.iii. the

solus dñe, deus nr̄.

Oremus.

DEusa quo sc̄tā
desideria, recta
consilia, et iusta sunt
opera: da seruis tuis
illam quam mūdus
dare non potest pa-
cem: vt et corda no-
stra mādati tuis de-
dita, et hostium su-
blata formidine, tē-
pora sint tua prote-
ctione tranquilla.
Per Christum dñm
nostrum. Amen.

De passione.

Christus passus
est p nobis, no-
bis reliquēs exēplū
vt seq̄mur vestigia
ipsius: q̄ peccatū nō
fecit, necq̄ dolus in-
uētus est i ore eius.

Veruicul. Adoramus

te

The Collectes

te Christe et bene-
dicimus tibi.

Respons. Quia ab af-
flictione mundum
redemisti.

the Christ with praise &
benediction.

Answer. For thou hast re-
deemed the worlde from
endles affliction.

Oremus

Oremus.

DOmīe Iēsu chri-
ste fili dei viui,
pone passiōem, cru-
cem, et mortem tuā
īter iudicium tuum
et aīas nostras, nunc
et ī hora mortis no-
stre: et largiri digna-
re viuis misericor-
diam et gratiam, de-
fūctis veniam et re-
quiē, ecclesie tue san-
ctæ pacem et cōcor-
diam, et nobis pec-
catoribus vitam et
glām sēpiternā. Qui
cū p̄re et spū sctō vi-
uis et regnas deus. p̄
oīa sc̄la sc̄lorū. Amē.

Gloriosa

Let vs pray.

Iorde Jesus christ,
sōne of the liuyng
God, set thy holy passi-
on, crosse and death, be-
twene thy iudgemēt and
our solles, bothe nowe &
at the houre of death.

And mozeouer, vouches-
safe to graūt vnto the li-
uyng, merci and grace, to
the dead, pardon & rest, to
thy holy churche, peace &
concorde, and to vs wret-
ched sinners life and ioye
euerlastyng: which liuest
and reignest God with
the father & the holy gost
worlde without end. Amē

The

The Prime.

The glorious passion of
our lord Iesu christ, de-
liuer vs from sorowfull
heumes, and byng vs to
the ioies of paradise. Am̄

Gloriosa passio dñi
nostri Iesu Christi,
eruat nos a dolore
tristi, et pducatur nos
ad gaudia paradisi,
Amen.

The Prime.

Prima.



GOD, TO
helpe me,
make good
spede.



Deus in ad-
iutorium
meum in-
tende,

Lord mak

Domine ad adiuuā-
dum me festina.

hast to succour me.

Glorie to the father, &c.

Gloria patri. &c.

As it was in the begyn-
nyng. &c. Amen.

Sicut erat in princis-
pio. &c. Amen.

The hymne.

Hymnus.

Flow of thy fathers
lyght.

Confors paterni
luminis,

Lyght of lyght, and day
most bryght.

Lux ipse lucis et die-
es,

Christ that chasest away
night,

Christe qui noctem
discutis,

Ayde vs for to praye a-
right.

Assiste postulanti-
bus.

c.iiii.

Dyue

Aufer

The Prime.

Aufer tenebras me-
tium,

Fuga cateruas de-
monum:

Expelle somnolen-
tiam,

Ne pigritantes o-
bruat.

Sic Christe nobis
omnibus,

Indulgeas credētib⁹

Vt p̄sit exorātibus

Quod præcinentes
psallimus. Amen.

Prine out darkenes frō
our myndes,

Prine away the flocke of
fyndes:

Drousynes, take frō our
eyes,

That frō slouth we may
arise.

Christ vouchesafe mer-
cy to geue,

To vs al that do beleue:

Let it profit vs that pray

All that we do syng or
say. Amen.

Psalmus. cxvii.

Pñ prouocantur ad
laudem dei.

Confitēini dño
qm̄ bonus: qm̄
in sc̄lum m̄ia eius.

Dicat nūc Israēl qm̄
bonus: qm̄ in seculū
m̄ia eius.

Dicat

Psalme. cxvii.

Call men are prouoked to mag-
nifye and praise the lorde God.

Raise the lorde, for
he is good, for his
mercy is everlastyng.

Let Israel say now that
he is good, for his mercy
is everlastyng.

Let

The Psalme.

Let the house of Aaron
say nowe, that his mercy
is euerlastyng.

Let all y^e feare the lord
say nowe, that his mercy
is euerlastyng.

In my trouble I called
vpon the lord, & the lord
hath hearde me at large.

The lord is my helper,
I wyl not feare what mā
dothe to me.

The lord is my helper,
and I shall dispise myne
enemies.

Better it is to trust in
the lord, then to trust in
man.

Better it is to trust in
the lord, then to trust in
Prynces.

All nations haue com-
passed me, yet in the lor-
des name haue I vāquī-

c. v,

shed

Dicat nunc domus
Aaron: qm̄ ī fæculū
miseriordia eius.

Dicāt nunc oēs qui
timent dñm: qm̄ ī
fæculum mīa eius.

De tribulatiōe iuo-
caui dñm: et exaudi-
uit me īlatitudīe dñs

Dñs mihi adiutor:
nō timebo quid fa-
ciat mihi homo.

Dominus mihi ad-
iutor: et ego despici-
am īimicos meos.

Bonum est cōfidere
in dño: q̄p̄ confidere
in homine.

Bonum est sperare ī
domino: q̄p̄ sperare ī
principibus.

Omnes gētes circu-
ierunt me: et in noīe
domini quia vltus
sum

The Prime.

sum in eos.

Circūdantes circū-
dederūt me: et ī noīe
dñi, quia vltus sum
in eos.

Circumdederūt me
sicut apes, et exarne-
runt sicut ignis ī spi-
nis: et ī nomine do-
mini, quia vltus sū
in eos.

Impulsus euerfus sū
vt caderem: et dñs
suscepit me.

Fortitudo mea et
laus mea dñs: et fa-
ctus est mihi ī salutē

Vox exultationis et
salutis ī tabernacu-
lis iustorum.

Dextera domini fe-
cit virtutē: dextera
domini exaltauit me
dextera domini fe-
cit

shed them.

They liyng in wayte
haue closed me in, yet in
the lordes name haue I
vanquished them.

They haue swarmed a-
bout me like bees, & they
haue burnt me as fyre a-
mong thornes: yet in the
lordes name haue I van-
quished them.

I was thrust at with
violēce redy to fall, & the
lorde succoured me.

My strength and praise
is the lorde, & he is made
my saluation.

The voice of reioysyng
and of helth, is in the ta-
bernacles of the iust.

The lordes right hand
hath wrought y strength,
the lordes right hād hath
exalted me: y lordes right
hand

The Prime.

hand hath wrought the strength.

I shall not dye, but I shall live, & I shall shewe the workes of the lorde.

The lorde hath chastened and chastened me: and hath not put me to death.

Open me the gates of righteousness, and I entering therby shall praise the lorde: this is the lordes gate, the righteouse shall entre therby.

I will praise the o lorde (because thou hast heard me) and thou art become my saluation.

The stone which y builders cast away, is made the headstone of y corner.

This is done by y lorde, and it is merueilous in our eyes.

cit virtutem.

Non moriar sed vitam: et narrabo opera domini.

Castigans castigauit me dñs: et morti nō tradidit me.

Aperite mihi portas iustitię, et ĩgressus in eas cōfitebor dño, hæc porta domini, iusti intrabūt in eam.

Confitebor tibi dñe quoniam exaudisti me: et factus es mihi in salutem.

Lapidē quē re pba uerūt edificātes: hic fct⁹ est ĩ caput āguli.

A dño factum est istud: et est mirabile in oculis nostris.

This

Hęc

The Prime.

Hęc est dies quam
fecit dñs: exultemus
et letemur ī ea.

O dñe saluū me fac:
o dñe bene prospere,
benedictus qui
venit in noīe dñi.

Benedicimus vobis
de domo dñi: deus
dominus et illuxit
nobis.

Cōstituite diē solē-
nē in cōdenſis, vsq;
ad cornu altaris.

Deus meus es tu, et
cōfitebor tibi: deus
meus es tu, et exal-
tabo te,

Cōfitebor tibi dñe,
qm̄ exaudisti me: et
fact⁹ es mihi ī salutē.

Cōfitemini dño qm̄
bonus: qm̄ in sæcu-
lum mīa eius.

Gloria

This is the day whiche
the lord made, let vs re-
ioyce and be mery therein.

O lord, saue thou me, o
lord make me prospere,
blessed is he that cōmeth
in the lordes name.

We haue blessed you y
be of y lordes house: god
is the lord, and he hath
geuen light vnto vs.

Appoit ye a solēne holy
day decked with bolbes,
to the corner of y aulter.

Thou art my God, & I
shal rēdre thākes to the:
thou art my god, and I
shal exalt the.

Ishal praise the o lord,
for thou hast heard me, &
art become my saluatiō.

Praise the lord, for he is
good, for his mercy is e-
uerlastyng.

Gloria

The Prime.

Glory to the father. *Et.*

As it was in the begin-
nyng. *Et.* Amen.

C The anthem.

Blessed are the poore
in spirit, for theirs
is the kyngdome of hea-
uen: Blessed are thei that
mourne, for they shal re-
ceiue comfozte.

C The versicle.

Horde heare my prayer.

Answer. And let my cry
come to the.

C Let vs pray.

Horde Jesu Christ
most poore & milde
of spirit, whiche diddest
mourne & lament for our
synnes, and infidelytie.
Graunt vs likewise to be
poore and milde of spirit,
and so to wepe & wayle
for our offences, that we
may

Gloria patri et. *&c.*

Sicut erat in princi-
pio. *&c.* Amen.

Antiphona.

BEATI pauperes
spiritu quonia
ipforum est regnu
coelorum. Beati qui
lugēt, quoniam ipsi
consolabuntur.

Versicul. **D**ñe exaudi
orationem meam.

Respons. Et clamor
meus ad te veniat.

Oremus.

Domine IESU
Christe, spiritu
longe pauperrime,
qui ob peccata et in-
fidelitatem nostram
luxisti: concede no-
bis vt tui similes, hoc
est, spū simus pau-
peres: atq; vt sic pec-
cata nra lugeamus, q̄
coelestis

The Prime.

cœlestis regni tui
participes esse pos-
simus. Qui viuis et
regnas deus per oīa
sc̄la sc̄lorum. Amen.

may be parteners of thy
heauēly kyngdome: whi-
che liuest & reignest God
worlde without end. Am̄

Hora tertia.

The third houre.

DEUS ī adiu-
toriū me-
um ītēde.

GOD, to helpe
me, make good
spede.

Domine ad adiuuā-
dum me festina.

LORDE, make
hast to succour me.

Gloria patri. &c.

Glory to the father, &c.

Sicut erat in princi-
pio. &c. Amen.

AS it was in the begin-
nyng. &c. Amen.

Hymnus.

The hymne.

REctor potens
verax deus,

Mightye ruler, God
most true,

Qui temperas rerū
vices,

whiche doest all in ordre
due:

Splendore manē in-
struis,

Morne with light illumi-
nyng,

Et ignibus meri-
diem.

Noonetyde with heate
garnishyng.

Extingue

Quenche

The third houre.

Queneche the flames of
our debate,

Foule & noysome heate
abate:

Graunt vnto oure body
health,

To our hertes true peace
and wealth.

Let tong & heart, strēgth
and sense,

Comminde thy magnifi-
cense:

Let thy spirit of charite
Styre vs all to worship
the. Amen.

Psalme. cxix.

A pzaier to be deliuered frō
the vanitie of the worlde.

I Cried vnto the lord
Whē I was in trou-
ble, & he hath hearde me.

O lord, deliuer my soule
from liyng lippes, and a
deceitful tong.

what

Extingue flammās
litium,

Aufer calorem no-
xium:

Confer salutem cor-
porum,

Veramq; pacem cor-
dium.

Os lingua, mens,
sensus, vigor,

Confessionem per-
sonent

Tua nos accendat
charitas,

Ad te colendum se-
dulo. Amen.

Psalmus. cxix.

Oratio vt liberemur a
mundi vanitate.

AD dñm cū tri-
bularer clama-
ui, et exaudiuit me.

Dñe libera animam
meā a labiis iniquis,
et a lingua dolosa.

Quid

The third houre.

Quid detur tibi aut
quid apponatur tibi
ad linguā dolosam?

Sagittæ potentis a-
cutæ cum carboni-
bus desolatoriis.

ignitis.

Heu mihi quia incolatus
meus prolongatus est
habitaui cum habitanti-
bus cedari multum in-
cola fuit anima mea.

in exilio.

Cum his qui oderunt pa-
cem, eram pacificus, cum
loquar illis impug-
nabant me gratis.

Gloria patri et
Sicut erat in princi-
pio. Amen.

Antiphona.

Benedicti mites, quoniam
beniam ipsi hereditabunt
terram. Benedicti qui
esuriunt et sitiunt iustitiam,
quoniam beniam

What may be geuen the
or what mai be put to the
against a deceitful tonge:

It is like the sharpe ar-
rowes of the mighty mā,
and hote burnyng coles.

Wo is me y my restyng
place is prolōged, I haue
dwelled with the inhabi-
tantes of Cedar: my soule
hath been long in exile.

I was at peace with the
that hated peace, when
I spake vnto the, they as-
saulted me without cause

Glorie to the father. &c.

As it was in the begin-
nyng. &c. Amen.

The anthem.

Blessed are y meke,
for they shall inhe-
rite the yearth: Blessed
are they which suffre hū-
gre and thirst for righte-
ousnes

The third houre.

ousnes, for they shalbe satisfied.

The versicle. **H**oꝛde heare my praier.

Answer. And let my crye come to the.

Let vs pray.

Hoꝛde Jesu Christ, whose whole lyfe was nothyng but humilitie & mekenes, who only art our veri righteousnes: Graunt vs to serue and honoure the, with humble and meke heart, and in al our life and cōuersatiō to desire to be occupied in the woꝛkes of righteousnes whiche lyuest and reignest. *Et.*

Amen.

D. i.

niam ipsi saturabūtur,

Versicul. Domine exaudi orationē meā.

Respons. Et clamor meus ad te veniat.

Oremus.

DOmīe Iēsu chriſte, cuius tota vita nihil niſi manſuetudo et humilitas quīqꝫ ſolus es noſtra iuſticia; da nobis vt manſueto et humili corde te colamus, et per totam vitam noſtram in operibus iuſticiæ conuerſemur Qui viuis et regnas deus ꝑ oīa ſecula ſeculornm. Amen.

Deus

The sixt houre.

Deus in adiu-
torium meum
intende.

Domine ad adiuuandum me festina.

Gloria patri. &c.

Sicut erat in principio. &c. Amen.

Hymnus.

Rerum creator
omnium,
Receptorque semper aspice
Nos a quiete noxia

Mersos sopore libera-
ra.

Te Christe sancte
poscimus,
Ignosce tu criminibus
Ad confitendum sur-
gimus,
Morasque noctis rumpimus.

Quicquid malorum
gessimus,

Occulta



God, to helpe,
me, make good
spede.

Lorde, make
hast to succour me.

Glorie to the father. &c.

As it was in the begin-
nyng. &c. Amen.

The hymne.

O Creatour most be-
nigne,

To vs alway be lokyng,
Rayse vs from noysome
slepe,
wherein we be drowned
depe.

Christ of thy merciful-
nes,

Pardon al our sinfulness,
The to praise & magnifie
Of night we leaue the
slogardie.

Of the sinethat we haue
done,

we

The sixt houre.

We make our confession,
wepynge we do praye to
the,
Pardon our iniquitie.
Amen.

Occulta nra pcedim⁹,
Preces gemetes fun
dimus,
Dimitte quod pecca
uimus. Amen.

Psalme. cxxii.

Psal. Cxxii.

A prayer to be deliuered fro
the scoznes of the wicked.

Oratio vt liberemur ab
impiorum ludibriis:

Have lifte by myne
eyes to the, whiche
dwellest in heauen.

Ad te leuavi o
culos meos, q
habitas in coelis.

Beholde, euē like as the
eyes of the seruauntes
wayte at their maisters
handes,

Ecce sicut oculi ser
uorum in manibus
dominorum suoru,

As the eyes of the hand
mayde be vpon her mai
stresse: euē so be our eyes
vpon our lord God, vn
til he haue merci vpo vs.

Sicut oculi ancille in
manibus dñe sue: ita
oculi nostri ad dñm
deum nostrum, do
nec misereatur nri.

Have mercy on vs **O**
lorde, haue mercy on vs,
for we be had in mucche
contempt.

Miserere nostri dñe
miserere nri, quia
multum repleti su
mus despectione.

D. ii.

For

Quia

The sixt houre.

Quia multū repleta
est aīa n̄ra, op̄ pbriū
abundātibus, et de-
spectio sup̄bis. *Ḡ. Pa.*
Sicut erat. & Amē.

Antiphona.

BEati misericor-
des, qm̄ ipsi mi-
sericordiā conseq̄nt̄.
Beati mundo corde,
qm̄ ipsi deū videbūt

Versicul. Dñe exaudi
orationem meam.

Respons. Et clamor
meus ad te veniat.

Oremus.

DOmīe Iēsu chri-
ste, cui propriū
est misereri q̄q̄ pu-
rus ac mūdus es ab-
sq̄ vlla peccati ma-
cula; gratia tua nos
imbue, vt te sequa-
mur misericordiam
proximis nostris p̄-
stādo

For oure solle is very
ful, beyng skorned of the
riche, and dispised of the
proude. *Glozy to the. Et.*
As it was. Et. Amen.

The anthem.

BLessed are the merci-
ful, for they shall get
mercy. Blessed are the
cleane in heart, for they
shal se God.

The versicle. **H**orde heare
my praier.

Answer. And let my crye
come to the.

Let vs pray.

Horde Jesu Christ,
whose propertie is
to be mercyful, which art
alwaye pure and cleane
without spot of synne:
graūt vs ȳ grace to folow
the i mercifulnes toward
our neighbours, and al-
waies

The sixte houre.

wayes to beare a pure heart, & a cleane cōscience toward the, that we may after this life se the in thy euerlastyng glozy: whiche liuest & reignest God world without end. Am̄.

stando, et nuncq̄ nō puro ac mundo corde simus erga te, vt post hāc vitā te itūē amur ī ęterna gloria Qui viuīs et regnas deus per oīa secula seculorum. Amen.

C The ninth houre.

Horanona.



God, to helpe me make good spede.



Eus in adiutorium meū intende.

Lorde make hast to succour me.

Domine ad adiuuandum me festina.

Glozy to the father, Et.

Gloria patri et. Et.

As it was in the beginning. Et. Amen.

Sicut erat in principio. Et. Amen.

C The hymne.

Hymnus.

OThe glozy eternal, Blessed hope of mē mortal, Christ the sonne of God on hye:

Aeterna coeli glā Beata spes mortalium,

The son of virgyn Mari.

Celsi tonātis vnice,

D. iiii. Reche

Casteq̄ ples ȳginis

Da

The ninth houre.

Da dexterā surgens
tibus,
Exurgat vt mens sobria,
Fragransq; in laudē
dei,
Grates rependat de-
bitas.

Te Christe deū pos-
scimus,
Fidem inde nostris
sensus,
Vt spe futuræ glo-
riæ,
Amore cor sit ferui-
dum Amen.

psalmus. xiiii.

Pie viuentes ingredietur
vitam eternam,

Domine quis ha-
bitabit ī taber-
naculo tuo: aut quis req-
uescet ī monte sancto tuo

Qui ingreditur sine
macula: et operatur
iustitiam.

Reche thy hande, that
we may rise,
And our myndes so exer-
cise,
That deuoutly, we may
syng,
Prayse of God with thā-
kes geuyng.

Fynally, O Christ, we
craue,
Faith in oure heartes set
and graue,

That throughe hope of
life aboue,
We may flame, with fer-
uent loue. Amen.

Psaline. xiiii.

The innocēt liuers shal en-
tre into the euerclastyng life.

Worde, who shall
dwel in thy taber-
nacle: or who shall rest in
thy holy hill:

He that entereth with-
out spot, & worketh righ-
teousnes: He

The ninth houre.

He that spekerh trueth
in his heart, and hath not
vled deceit in his tong.

Nor hath done any euil
to his neighbour: & hath
not flandered his neigh-
bour.

He in whose sight the
wicked man is nothyng
regarded, but doth honoz
thē that feare the lorde.

He that sweareth to his
neighbour and deceiueth
him not: he that hath not
laide his mony to vsury:
nor hath not receiued re-
wardes against y innocēt

He that doth these thin-
ges, shal neuer stagar nor
decay. *The anthem.*

Blessed are the peace-
makers, for they shal
be called y childre of god.
Blessed are they that suf-

Qui loquitur veritatē
ī corde suo, q̄ nō egit
dolū in lingua sua.

Nec fecit pximo su-
o malū: et op pbriū
nō accepit aduersus
proximos suos.

Ad nihilū deductus
est ī conspectu eius
malign⁹, timētes au-
tem dūm glorificat.

Qui iurat proximo
suo & nō decipit, qui
pecuniā suā non de-
dit ad vsurā: et mu-
nera super innocen-
tem non accepit.

Qui facit hec, non
mouebitur in eter-
num. *Antiphona.*

BEati pacifici, qm̄
hi filii dei voca-
buntur. Beati qui p-
secutionē patiuntur
prop-

The ninth houre

propter iustitiã: q̄
niam ipsorum est re
gnum cœlorum.

Versicul. Domine ex
audi orationē meã.

Respons. Et clamor
meus ad te veniat.

Oremus.

DOmīe Iēsu chri
ste qui pacem
conciliaſti inter deū
patrem et nos miſe
ros peccatores, nihi
lo ſecius tñ iniurias
et afflictiones pertu
liſti: Concede nobis
gratiam tuam, vt pa
cem per te factã cu
ſtodiamus, patien
tēꝛꝑ̄ iurias oēs et p
ſecutiōes patiamur,
vt filii tui vocemur,
et cœleſtis regni tui
heredes ſimus. Qui
uiuis. &c. Amē.

Deus

fre perſecution for righte
ouſnes ſake, for theirs is
the kingdome of heauen.

The verſicle. **H**orde heare
my prayer.

Answer. And let my crye
come to the.

Let vs pray.

Horde Jeſu Chriſt,
whiche maदेſt
peace betwene God the
father & vs miſerable ſin
ners, whiche notwithstanding
diddeſt ſuffer vniuſt
ly, iniuries and perſecu
tions: Graūt vs grace to
kepe the peace that thou
haſt made, and patiently
to beare al iniuries & per
ſecutions, that we may
be called thy childꝛē, and
enherit thy heauēly kyng
dome: whiche liueſt and
reigneſt. &c. Amen.

O god

The Euenſong.



GOD, TO
helpe me,
make good
ſpede.

Lord mak
haſt to ſuccour me.

Glorie to the father,
As it was in the begyn-
nyng. **¶** Amen.

Psalme. cxii.

Here we be ſtyrred to praife
and magnifie the lord.

Praife the lord, O
ye chyldren, praife
ye the name of the lord.

Blessed be the name of
the Lord, from this time
furth, and for evermore.

The lordes name bee
praïſed from the Eaſt, vnto
the weſt.

The lord is high, aboue
all nations, and his glory

D. v. aboue



Deus in ad-
iutorium
meum in-
tende,

Domine ad adiuuā-
dum me festina.

Gloria patri. **¶**

Sicut erat in princı-
pio. **¶** Amen.

Pſalmus. cxii.

Hic inſtigamur ad laus
dādū et gl'ificādū deū.

Laudate pueri dō-
minum; laudate
nomen dñi.

Sit nomē dñi bene-
dictū, ex hoc nūc et
vſq; in ſeculum.

Aſolis ortu vſq; ad
occaſum laudabile
nomen dñi.

Excelſus ſuper oēs
gentes dñs: et ſuper
coelos

The Euenſong

cœlos gloriã eius.

aboue the heauens.

Quis ſicut dominus
deus noſter qui in
altis habitat, et hu-
milia respicit in cœ-
lo et in terra:

Who is like vnto the
lorde our God, that hath
his dwelling on high: &
yet humbleth him ſelfe to
beholde the thinges that
are in heauē and yearth:

Suscitās a terra ino-
pem, et de ſtercore,
erigens pauperem.

He raiſeth by the ſimple
out of the duſt, & lifteth
the poore out of the myze.

Vt collocet eum cū
principibus, cū prī-
cipibus populi ſui.

That he maye ſet him
with the princes, euē with
the princes of his people.

Qui habitare facit
ſterilē in domo, ma-
trem filiorum letan-
tem.

He maketh the barren
womā to kepe houſe, and
to be a ioyfull mother of
children.

Gloria patri et c. Sicut erat. c. Amē.

Glorie to the father, c. **A**s it was. c. Amen.

Psalmus. cxxxiiii.

Psalme. cxxxiiii.

Laudandus deus ob ad-
miranda opera
et beneficia.

God is to be praised for his
mercifulous workes, and
benefites.

Laudate nomen
domini, laudate
serui

Praise ye the name
of the lord, o ye ser-
uantes

The Euenſong.

uantes, praiſe the lord.

Ye that ſtād in the houſe of the lord, in the courtes of the houſe of our God.

O praiſe the lord, for the lord is gracious, o ſyng prayſes vnto his name, for it is louely.

Hoꝝ the lord hath choſē Jacob vnto him ſelf, and Iſrael for his owne poſſeſſion.

Hoꝝ I knowe that the lord is great, & that our lord is aboue al goddes.

The lord hath done all thinges that he woulde, in heauē and yearth, and in the ſea, and in all depe places.

He byngeth furthe the cloudes frō the endes of the worlde, & turneth the lightenynges into raine.

ſerui dōminum.

Qui ſtatis in domo domini: in atriis domus dei noſtri.

Laudate dominum quoniā bonus dñs, pfallite nomini eius quoniam ſuaue.

Quoniam Iacob e- legit ſibi dominus, Iſraël in poſſeſſionem ſibi.

Quia ego cognoui q̄ magn⁹ eſt dñs, et deus nr̄ p̄ oīb⁹ diis.

Omnia quecūq; dominus fecit, in ccelo et in terra, et in mari et in omnibus abyſſis.

Educens nubes ab extrema terræ, fulgura in pluuiam fecit.

He

Qui

The Euenſong.

Qui producit vētos
de theſauris ſuis: qui
percuffit primoge-
nita Aegypti ab ho-
mine vſq; ad pecus.

Et miſit ſigna et p-
digia in medio tui
Aegypte, ī Pharao-
nem, et ī omnes ſer-
uos eius.

Qui percuffit gētes
multas: et occidit re-
ges fortes.

Seon regē Amorre-
orum, et Og regem
Baſan, et omnia re-
gna Chanaan.

Et dedit terrā eorū
hereditatē: heredita-
tē Iſraël poplo ſuo.

Dñe nomē tuū in-
ternū: dñe memori-
ale tuū ī generatiōe
et generationem.

Dñe

He bryngeth furthe the
wides out of their places
he ſmote the firſt borne
of Egipt both of mā and
beaſt.

He hath ſent tokens &
wōders into the middeſt
of the, o land of Egipt, v-
pon Pharao and all his
ſeruautes.

He ſmote diuers nati-
ons, and ſlewe mightye
kynges.

Seon kyng of the Amo-
rites, and Og the kyng
of Baſan, & al the kyng-
domes of Canaan.

And gaue their land in
heritage, in heritage to
Iſrael his people.

Why name o lord, endu-
reth for euer, o lord thy
memorial is frō genera-
tion to generation.

For

The Euenſong.

For the Lorde wyll re-
uenge his people, and be
gracious vnto his ſer-
uauntes.

As for the Idolles of
the heathen they are but
ſiluer and gold, the work
of mens handes.

They haue mouthes &
ſpeake not, thei haue eyes
and ſe not.

Thei haue eares & heare
not, neither is there any
bzeath in their mouthes.

They that make them,
be like vnto them, and ſo
are al they that put their
truſt in them.

Praife the lorde, y^e houſe
of Iſrael, praife the lord,
the houſe of Aaron.

Praife the lorde, y^e houſe
of Leui, ye that feare the
lorde, praife the lorde.

Prailed

Quia ^{os} iudicabit vlcifcetur
dñs populum ſuum
et in ſeruis ſuis de-
precabitur.

Simulachra gētium
argentum et aurum
opera manuum ho-
minum.

Os habēt et non lo-
quent̄, oculos habēt
et non videbunt.

Aures habēt et non
audiēt, nec̄ eī eſt ſpi-
ritus ī ore ipſorum.

Similes illis fiāt qui
faciunt ea, et omnes
qui confidunt in ei-
is.

Domus Iſraēl bñdi-
cite dñm, domus Aa-
rō benedicite dñm.

Domus Leui bñdi-
cite dñm, q̄ timetis
dñm, bñdicite dñm.

Bñdictus

The Euenſong.

Benedictus dñs ex
Sion, qui habitat in
Hiërufalem.

Praised be the Lorde of
Syon, whiche dwelleth
at Ierufalem.

Gloria patri et sc̄.
Sicut erat sc̄. Amē.

Glorie to the father, &c.
As it was, &c. Amen.

Psalmus. cxxxvii.

Psalme. cxxxvii.

Laus dei simul et gra-
tiarum actio,

A praise and thanks ge-
uyng vnto God.

Confitebor tibi
domine in toto
corde meo.

I wyll geue thanks
to the o lorde, with
my whole heart.

In cōspectu āgelorū
psallā tibi; adorabo
ad tēplū sanctū tuū
et cōfitebor noī tuo

Before thi angels I wil
syng to the: I wyll wor-
shyp towards thy holy
temple, & praise thy name

Sup mīa tua et veri-
tate tua: qm̄ magni-
ficasti super omne
nomē sanctū tuū.

Because of thy mercy &
trueth, for thou hast mag-
nified thy name aboue al
thinges.

In quacūq; die iuo-
cauero te exaudi me
multiplicabis in aīa
mea virtutem.

Whensoever I call vpo
the heare me, thou shalt
indue mi solle wit hymuch
strength.

Confiteant tibi dñe
omnes

All the kynges of the
yearth

The Euenſong.

yeaſth, praiſe the lorde,
for they haue hearde all
the wordes of my mouth

And let the ſyng in the
waies of the lorde: for
great is the glory of the
lorde.

How though the lorde be
high, yet hath he reſpect
vnto the lowely: and as
for the proude he behol-
deth them a farre of.

Though I walke in the
middeſt of trouble, yet
thou reſreſheſt me, thou
ſhalt ſtretch the furth thyne
hand vpo the furiousnes
of myne enemies: & thy
right hand ſhal ſaue me.

The Lorde ſhall make
good for me: thy mercy o
lorde endureth for euer,
diſpiſe not then the wor-
kes of thine owne hādes.

Gloria

omnes reges terræ
quia audierunt om-
nia verba oris tui.

Et cātent in viis do-
mini: quoniam ma-
gna eſt gloria do-
mini.

Quoniam excelfus
dominus, et humilia
reſpiciſt: et alta à lon-
gè cognofcit.

Si ambulauero in me-
dio tribulationis vi-
uificabis me, et ſup-
iram inimicorū me-
orum extēdiſti ma-
num tuam: et ſaluū
me fecit dextera tua.

Dominus retribuēt
pro me: dñe mīa tua
in ſæculum, opera
manuum tuarum ne
deſpicias.

Gloria

The Euenſong.

Gloria patri. &c.

Sicut erat in principio. &c. Amen.

Glozy to the father, &c.

As it was in the beginning. &c. Amen.

Antiphona.

It nomen domini benedictum in eternum.

The anthem.

Blessed be the name of the lord for evermore.

Capitulum.

Benedicta es virgo Maria, quæ portasti dominum nostrum creatorem mundi: genuisti eum qui te fecit, et in eternum permanes virgo.

The chapter.

Blessed art thou, o virgyn Mari, whiche hast borne oure lord the creatour of y^e worlde: thou hast brought furth him that made the, & alwaies remainest a virgin

Hymnus.

Saluator mundi domine,
Qui nos saluasti hodie:
In hac nocte nos protege,
Et salua omni tempore.

The hymne.

O Lord the worldes sauiour,
Whiche hast preserved vs this day:
Thys night also be oure succour,
And saue vs ever we the pray.

Adesto

Be

The Euenſong.

Be merciful nowe vnto vs,

And spare vs, whiche do pray to the.

Oure sinne forgeue lord gracious,

And our darkenes, might lightened be.

That slepe, our mindes do not oppresse,

Nor that oure enemy vs begile,

Nor that the flesh, ful of frailnes,

Oure soule and body, do defile.

O lord, reformer of all thyng,

With hartes desire, we pray to the,

That after oure rest and slepyng,

We maye ryse chaste, and worship the. Amen.

Adesto nunc propicius,

Et parce supplican-
tibus,

Tu dele nostra cri-
mina,

Tu tenebras illu-
mina.

Ne mētem somnus
opprimat,

Nec hostis nos sur-
ripiat,

Nec vllis caro peti-
mus,

Commaculetur for-
dibus.

Te reformator sen-
suum,

Votis ꝑcamur cor-
dium,

Vt puri castis men-
tibus,

Surgamus a cubili-
bus. Amen.

The Euenſong.

Verſicul.

Benedicta eſt Maria
inter mulieres.

Reſponſ.

Et bñdictus fructus
ventris eius.

Canticum Mariæ exul-
tantis et laudantis bo-
nitatem dei.

or The Verſicle.

Blessed is Mari, amon-
ges al women.

The anſwere.

And blessed is the fruite
of her wombe.

The ſong of Mari, reioyſing
and pꝛaiſyng the goodnes
of God. Luke. i.

Luc. i. **M**agnificat aīa
mea dominū.

Et exultauit ſpūs me-
us ī deo ſalutari meo

Quia respexit hu-
militatē ancillæ ſuę,
ecce enī, ex hoc bea-
tam me dicent om-
nes generationes.

Quia fecit mihi ma-
gna qui potēs eſt, &
ſanctū nomen eius.

Et miſericordia eius
a progenie ī proge-
nies timentibus eū.

Fecit

My ſolle doth mag-
nifie the lorde.

And my ſpirit hath re-
ioyſed in god my ſauour

For he hath regarded þ
lowlynes of hys hande-
mayden, for behold, from
hence furth all generati-
ons ſhal call me blessed.

For he that is mightye,
hath magnified me, and
holy is his name.

And his merci is on thē
that feare him, through-
out al generations.

He

The Euenſong.

He hath ſhewed ſtrength
with his arme, he hath
ſcattered the proud in the
imagination of their hear-
tes.

He hath put doune the
mighty from their ſeate,
& hath exalted the hum-
ble and meke.

He hath filled the hun-
gry with good thynges,
and the riche he hath ſet
empty away.

He remembryng his mer-
cy, hath holpen his ſer-
uaunt Iſrael,

As he promiſed to oure
fathers, Abraham and his
ſeede for euer.

Glorie to the father, &c.

As it was, &c. Amen.

The anthem.

Ad, all thynges be
fulfilled that were
e.ii. spoken

Fecit potentiam in
brachio ſuo: diſper-
ſit ſuperbos mente
cordis ſui.

Depoſuit potentes
de ſede, & exaltauit
humiles.

Eſurientes impleuit
bonis: & diuites di-
miſit inanes.

Suſcepit Iſrael pue-
rum ſuum, recorda-
tus miſericordie ſue
Sicut locutus eſt ad
p̄res n̄ros Abraham
& ſemini eius i ſc̄la.

Gloria patri. &c.
Sicut erat. &c. Amē.

Antiphona.

Ecce cōpleta ſunt
omnia que dicta
ſunt

The Euenſong.

funt per angelum
de virgine Maria,
Deo gracias.

Verſicul. Domine ex-
audi orationē meā

Reſponſ. Et clamor
meus ad te veniat.

Oremus.

Domine ſancte
pater oīpotens
eterne deus qui bea-
tā virginem Mariā
opulenta grā et do-
nis ſpiritualibus im-
buiſti, quibus te lau-
dauit ac magnifica-
uit: concede queſu-
mus vt tuus ſanctus
ſpūs eadē grā atq; in-
ſpiratione corda nra
accendat, vt ſcīfice-
mus nomē ſcīm tuū
Per Chriſtum dñm
noſtrū. Amē.

ſpoke of the angel by the
virgyn Mari. Thankes
be to God.

The verſicle. **L**orde heare
my praier.

Answer. And let my crye
come to the.

Let vs pray.

Holy lord, almighty
father, euerlaſtyng
God, whiche diddeſt re-
plenſhe þ blessed virgyn
Mari with moſt plētiful
grace, & ſpiritual giſtes,
whereby ſhe praied and
magnified the: Graunt
that thy holy goſt, may
withlike grace and inſpi-
ration, kindle our hear-
tes, to ſanctifie thy ho-
ly name. Through
Chriſt our lorde
Amen.

Conuert

The Complin.



CONVERT
vs God our sa-
uiour.

And turne thi
wrath away from vs.

O God, to help me make
good spede.

Lorde make hast to suc-
coure me.

Glorie to the father. *Et.*

As it was in the begin-
nyng. *Et.* Amen.

Psalme. xii.

A praier against temptation.

Howe long wylte
thou forget me, O
lorde, for euer: howe long
wilt thou turne thy face
from me:

Howe long shall I haue
troublous thoughtes in
my colle, and heuines in
my heart, day by day:

Howe long shall myne
e.iii. enemy



Conuerte
nos de^o sa-
lutaris nr̄

Et auerte iram tuam
a nobis.

Deus i adiutorium
meum intende.

Domine ad adiuuā-
dum me festina.

Gloria patri. *&c.*

Sicut erat in princi-
pio. *&c.* Amen.

Psalmus. xii.

Oratio cōtra rētationē

Vsquequo dñe
obliuisceris
me in finem: vsque-
quo auertis faciem
tuam a me.

Quamdiu ponā cō-
silia in anima mea:
dolorē i corde meo
per diem:

Vsquequo exaltabi-
tur

The Complin.

tur inimicus me⁹ sup
me respice et exaudi
me dñe deus meus.

Illumina oculos me-
os ne vnq̄ obdor-
miã i morte nequã-
do dicat inimicus me⁹
p̄ualui aduersus eũ.

Qui tribulant me e-
xultabunt si motus
fuero: ego autẽ i miã
tua speraui.

Exultauit cor meum
in saluari tuo: can-
tabo dom̄o qui bo-
na tribuit mihi, et
psallam nomini do-
mini altissimi.

Gloria patri, et filio
et spiritui sancto.

Sicut erat in princi-
pio, & nunc, & sem-
p, & in sæcula sæcu-
lorum. Amen.

Psalms

enemy be exalted ouer me
beholde and heare me, o
lorde my God.

Illumine mine eyes, lest
I slepe any time in death,
and that myne enemy ne-
uer say, I haue preuailed
against him.

They that trouble me,
wyl reioyce yf I be cast
doun, but I haue trusted
in thy mercy.

Myne heart shal reioyce
in thy saluation, I shall
syng to the lorde that ge-
ueth me great benefites,
and I shall praise þ name
of the lorde most high.

Glorie to the father, & to
the sonne, & to þ holi gost.

As it was in the begin-
nyng, and is nowe, and
euer shalbe worlde with-
out ende. Amen.

Psalm

The Complin.

Psalme. xlii.

A prayer to be deliuered fro
our aduersaries, that we may
sing the praise of God.

Judge on my side, o
God, and defend my
cause against the vnholly
people: from the vniust &
deceitful man deliuer me,

Ho, thou o God, art my
strength, why hast thou
put me away: why go I
so heauily, why leest myne
enemy bereth me?

Sende furth thy light &
thy trueth, they haue led
me, and brought me into
thy holy hyl, & thy dwel-
lyng places.

And I shall entre vnto
the aulter of God, vnto
god y maketh my youthe
to reioyce.

I shall praise the with
harpe, O God, my God
e.iiii. why art

Psalmus. xlii.

Oratio vt liberemur ab
hostibus ad cantandum
laudem dei.

Iudica me deus, et
decerne causam meam
de gente non sancta:
ab homine iniquo
et doloso erue me.

Quia tu es deus fortitudo
mea: quare me repulisti,
et quare tristis incedo,
cum affligit me inimicus?

Emitte lucem tuam et
veritatem tuam: ipsa me
duxerunt & adduxerunt
in montem factum tuum
et in tabernacula tua.

Et introibo ad altare
dei, ad deum qui
letificat iuuentutem
meam.

Confitebor tibi in
cithara deus deus meus

us

The Complin.

us, quare tristis es
anima mea, et quare
conturbas me?

Spera in deo, qm̄ ad
huc confitebor illi:
salutare vultus mei
& deus meus.

Gloria patri, et fi-
lio, et *&c.*

Sicut erat in princi-
pio. *&c.* Amen.

Antiphona.

Salua nos dñe vi-
gilantes, costodi
nos dormiētes, vt vi-
gilemus ī Christo et
requiescamus ī pace.

Capitulum

TV in nobis es
dñe, et nomen
sanctū tuū inuocatū
est semp nos: ne de-
relinquas nos dñe
deus noster.

Hym.

thou heavy o my soule: &
why doost thou trouble
me:

Trust in God, for yet
shall I praise him, he is
the health of my counte-
naunce and my God.

Glozy to the father, and
to the sonne. *&c.*

As it was in the begin-
nyng. *&c.* Amen.

The anthem.

Aue vs good lord
wakyng, and kepe
vs slepyng, that we may
wake in Christ, and rest
in peace.

The chapter.

Thou art (o Lorde)
in the myddest of
vs, and inuocation of thy
name is made ouer vs,
forsake vs not, o lord our
God.

The

The Complines

The hymne.

Hymnus.

O Lord, the maker
 of al thyng,
 We pray the nowe in this
 euenyng,
 As to defende, through
 thy mercy,
 From all disceite of oure
 enemy.

Let vs neither deluded
 be,
 Good lord with dreame
 or phantasy,
 Oure hearte wakyng in
 the thou kepe,
 That we in sinne, fal not
 on slepe.

O father, throughe thy
 blessed sonne,
 Graunt vs this; oure pe-
 ticion,
 To whom with the holy
 gost alwaies,
 In heauen and yearth, be

e. v. laude

Rerum creator
 omnium,

Te poscimus, hoc
 vesperi

Defende nos p gra-
 tiam,

Ab hostis nri frau-
 dibus.

Nullo ludamur do-
 mine

Vel somnio vel pha-
 sinate :

In te cor nostrum
 vigilet,

Nec dormiat in cris-
 mine.

Summe pater, per fi-
 lium

Largire quod te po-
 scimus:

Cui per factum spi-
 ritum

Aeterna detur glo-
 ria.

The Complin

ria. Amen.

laude and praisse. Amen.

Versicul.

The versicle.

Ecce ancilla domini

Behold the handmayd
of the lord.

Respons.

Answer.

Fiat mihi secundum
verbum tuum.

Be it done vnto me accor
dyng to thy worde.

*Canticum Sime-
onis iusti.*

C *The song of Simeon.
the iust.*

NUNC dimittis
seruum tuum do
mine, secundum ver-
bum tuum in pace.

Lorde, nowe lettest
thou thy seruaunt
depart in peace, according
to thy worde,

Quia viderunt oculi
mei salutare tuum,

Hoz min eyes, haue sene
thy saluation.

Quod paraasti ante
faciem omnium po-
pulorum.

Which thou hast prepa-
red, before the face of all
thy people,

Lumen ad reuelati-
onem gentium, et glo-
riam plebis tue Is-
raell.

To be a light for to ligh-
ten the Gentiles, and to
be the glory of thy people
of Israel.

Gloria patri. &c.

Glory to the father, &c.

Sicut erat &c. Amē.

As it was, &c. Amen.

Anti-

The

The Complin.

The antheime.

ORaunt vs O lord
thy light, that we
beyng deliuered from the
darkenes of our hartes,
may come to y^e very light
whiche is Christ.

The versicle. **L**orde heare
my praier.

Answer. And let my cry
come to the.

Let vs pray.

O Lord God, we be-
seche the to lighten
oure darkenesse, & deliuer
vs frō al the daungers of
this night, O mercyfull
lorde. Through our lorde
Jesus Christ: who liueth
and reigneth with the in-
uite of the holy spirit,
worlde without end. Amē
Blesse we the lorde.
Thankes be to god.

Antiphona.

Lucem tuam do-
mine nobis cōce-
de, vt depulsis cor-
diū tenebris, pueni-
re possimus ad lumē
quod est Christus.

Versicul. Dñe exaudi
orationem meā.

Respons. Et clamor
meus ad te veniat.

Oremus.

Illumina quęsus-
imus dñe deus te-
nebras nostras, et to-
tius noctis insidias,
tuā nobis repelle p-
piti^o.

Per dñm nr̄m Iēsu
Christū, qui tecum
viuit et regnat ī vni-
tate spūs sctī, p oia
sęcula sc̄porū. Amē.

Benedicamus dño.

Deo gratias.

The

Psalm

The seven psalmes.

Psalmus. vi.

Psalm. Psalme. vi.

Oratio peccatoris qui morbum curari ac hostes prosterni exoptat.

A fervent prayer of the sinner, Desiring to be cured: & his enemies to be vanquished.



Omine ne in furore tuo arguas me, neque in ira tua corripas me.

Miserere mei domine, quoniam nimis infirmus sum: sana me domine, quoniam confabata sunt ossa mea.

Et anima mea turbata est valde, sed tu domine usquequo.

Converte domine, et eripe animam meam: saluum me fac propter misericordiam tuam.

Quoniam non est in morte qui memor sit tui, in inferno autem quis



ORDE, rebuke me not in thy rage, nor chastice me in

thyne angre.

Have mercy on me lord, for I am weake: heale me. **L**orde, for my bones be brused.

And my soule is veri sore troubled, but thou lorde, howe long.

Turne the o lorde, and deliuer my soule, saue me for thy mercy.

Hoz there is none in death that hath minde on the, and in hel who wyll knowledge

The seuen psalmes.

knowledge the:

I haue preuailed in my waylyng and mournyng, I shal euery night washe my bed, I shal water my couche with teares.

Myne eye is troubled for sorowe, I am withered among all myne enemies.

Fuoyde from me all ye that worke wickednes, for the lord hath hearde the voyce of my wepyng.

The Lorde hath hearde my praier, the lorde hath hearde my petition.

Let all myne enemies be ashamed and confounded, let them be ashamed and confounded very quickly

Glorie to the father, and to the sonne. *et.*

As it was in the beginnyng. *et.* Amen.

quis confitebit tibi?

Laborau in gemitu meo, lauabo p singulas noctes lectu meum, lachrimis meis stratū meū rigabo.

Turbat^o est à furore oculus me^o, iueteraui it̄ oēs inimicos meos

Discedite à me oēs qui operamini iniquitatem qm̄ exaudiuit dñs vocē fletus mei.

Exaudiuit dñs deprecationē meā dñs orationē meā suscepit

Erubescāt et conturbentur vehement^r oēs inimici mei, cōuertant^r et erubescant valde

Gloria p̄ri (velocit. et filio) *et.*

Sicut erat in principio *et.* Amen.

How

Psal.

The seven psalmes

Psalmus. xxxi.

*Quomodo lugēda pec-
cata, orandus deus
et in ipso exul-
tandum.*

Beati quorū re-
misse sunt iniqui-
tates, & quorū tecta
sunt peccata.

Beatus vir cui non
imputauit dñs pec-
catum, nec est in spi-
ritu eius dolus.

Quoniam tacui in-
ueterauerūt ossa me-
a, dum clamarē tota
die.

Qm̄ die ac nocte
grauata est sup me
manus tua, conuer-
sus sum in erūna mea,
dum configit spina.

Delictū meū cogni-
tū tibi feci, & iniusti-
ciā meā nō abscondi.

Dixi

Psalme. xxxi.

*Howe the penitente person
shulde bewayle his sinnes,
pray vnto God, and re-
ioyce in him.*

Blessed are thei whose
iniquities are forgene
and whose synnes be co-
uered.

Blessed is y man to whō
God hath not imputed
sinne, and in whose spi-
rit is not deceit.

How whilest I helde my
peace, my bones are waxē
olde, whilest I cried all
the day.

How day and night thy
hande is very heuy vpon
me, I haue been turned
into wretchednes whilest
the thorne pricked me.

I haue opened my faute
vnto the, & haue not hyd
my vnrightheousnes.

I sayd

The seven psalmes.

I sayd, I wyll confesse
mine vnrightheousnesse a-
gainst my selfe to the lord
and thou hast forgene the
wickednes of my sinne.

For this shal euery holy
person pray vnto the in
tyme conuenient.

But in the great flud of
many waters, they shal
not come nigh him.

Thou art my refuge fro
tribulation that hath in-
closed me: O my ioy deli-
uer me from them, that
compasse me.

I shal geue the vndersta
dyng and shal teache the
in the waye y^e thou shalt
go, I shal faste myne eyes
vpon the.

Be ye not like horse and
mule, in whom is none
vnderstandyng.

Dixi confitebor ad-
uersum me iniustitiā
meā domīo, et tu re-
misisti impietatem
peccati mei.

Pro hac orabit ad te
oīs sanctus in tem-
pore oportuno.

Verūtñ ī diluuiō a-
quarū mltarū ad eū
nō approximabūt.

Tu es refugiū meū
ā tribulatione, quæ
circūdedit me, exul-
tatio mea, erue me a
circumdātibus me.

Inlectū tibi dabo
& īstruā te ī via hac
qua gradieris, fir-
mabo super te o-
culos meos.

Nolite fieri sicut es-
quus & mulus: ī qb^o
non est intellectus.

Bynd

In

The seven psalmes.

In chamo et freno
maxillas eorum cō-
stringe, qui non ap-
proximant ad te.

Multa flagella pecca-
toris, sperantem autē
in dño misericordia
circumdabit.

Letamini in domio
et exultate iusti, et
gloriamini omnes
recti corde.

Gloria patri. &c.
Sicut erat. &c. Amē.

Psalmus. xxxvii.

Peccator peccatorū pō-
dere pressus, implorat
opē dei, cuius mi-
sele committet.

Domine ne ī fu-
rore tuo argu-
as me, neq; in ira tua
corripias me.

Quoniā sagittæ tuæ
in

Bynde their mouthes
with snaffle & bydle, that
will not drawe nigh vnto
the.

Many are the plages of
the sinner, but who so tru-
steth in y^e lorde, mercy em-
braceth him on euery side

Be glad in the lorde, and
reioyce ye righteous, and
be ioyous al ye that be vp
right in heart.

Glorie to the father. &c.
As it was. &c. Amen.

Psalme, xxxvii.

The penitent person, soze gre-
ued with the burden of sinne, cal-
leth vpon God for ayde, & be-
seeth him selfe to his mercy.

LDRE, rebuke
me not in thy rage,
nor chastice me in thyne
angre.

For thine arrowes stick
fast

The seven psalmes.

fast in me, and thou hast layde thine hand sore vpon me.

There is no helth in my flesh, because of thy displeasure, there is no rest in my boones because of my sinnes.

How mine iniquities are gone ouer mine head, and are layde vpon me as an heauy burden.

My woundes are putrified and rotten because of my foolishnes.

I am made wretched & crooked extremely, I wēt sorrowful al day long.

How my loines are ful of illusions, and there is no health in my flesh.

I am sore afflicted and brought low, I did roare out for the sorrow of mine heart.

infixæ sunt mihi: & confirmasti super me manum tuam.

Nō est sanitas ī carne mea a facie iræ tuę, non est pax ossibus meis à facie peccatorum meorū.

Qm̄ īiquitates meę supergressæ sūt caput meum, & sicut onus graue grauatae sunt super me.

Putruerūt et corruptæ sunt cicatrices meę à facie īsipiētīę

Miser fact⁹ sū (meę, et curuat⁹ sū vsq; in finē: tota die contristatus ingrediebar.

Qm̄ lūbi mei impleti sūt illusiōib⁹: et nō est sāitas ī carne mea

Afflictus sum, et humiliatus sum nimis: rugiebam à gemitu cordis mei.

The seven psalmes.

Dñe añ te omne de-
sideriũ meũ: & gemit
tº meº à te nõ est ab-

Cor meũ cõ (scõditº
turbatũ est: dereliquit
me virtº mea, & lu-
mẽ oculorũ meorũ,
& ipsũ nõ est mecũ.

Amici mei & pximi
mei aduersũ me ap p
pĩquerũt et steterũt

Et q̄ iuxta me erãt de-
lõge steterũt: & vim
faciebant qui quæ-
rebant aĩam meã.

Et q̄ inquirebãt, ma-
la mihi locuti sũt: va-
nitates & dolos to-
ta die meditabãtur.

Ego autẽ tanq̄ sur-
dus non audiebam:
& sicut mutus non
aperiens os suum.

Et factus sũ sicut hõ
non audiens, & non
habens

Horde, thou knowest all
my desire, and my mour-
nyng is not hid from the.

My heart is troubled, mi-
strength hath left me, al-
so the very sight of myne
eyes is not with me.

My frendes & my neigh-
bours drew together, &
stode against me.

And thei that were next
me, stode far of: they that
layd wayt for my life, set
vpon me.

And they that soughe
my destruction, spake va-
nities, and they imagined
deceites al the day.

But I as one beyng
deaf, did not heare, and I
was as one ȳ were dõbe
not openyng his mouthe.

And I became as a mã
not hearyng, and hauing
no

The seven psalmes

no countercheekes in his
mouth.

Hoz in the haue I tru-
sted, thou shalt heare me
my lorde God.

Hoz I haue sayd, let ne-
uer myne enemies triūph
vpon me, and whilest my
feete do slide they spake
stoutly against me.

Hoz I am ready to be
scourged and my sorowe
is alwaies in my remem-
braunce.

Hoz I shal cōfesse mine
vngodlynes, and shall
thinke vpon my sinne.

But myne enemies lue
and are made strong ouer
me, and thei are increased
whiche hate me vniustly.

They that requited euil
for good, were against me
because I folowed good-
nes.

f.ii.

For

habēs in ore suo re-
dargutiones.

Qm̄ in te dñe spera-
ui : tu exaudies me
dñe deus meus.

Quia dixi ne qñ sup
gaudeāt mihi inimici
mei : & dum cōmo-
uent̄ pedes mei sup
me magna locuti sūt

Qm̄ ego in flagella
paratus sum : et do-
lor meus in cōsp̄ctu
meo semper.

Qm̄ iniquitatē meā
annunciabo : & cogi-
tabo p̄ peccato meo.

Inimici autē mei vi-
uūt, & cōfirmati sūt
sup me : multiplicati
sūt q̄ oderūt me iūq̄.

Qui retribuūt mala
p̄ bonis detrahebāt
mihi : qm̄ sequebar
bonitatem

Ne

The seven psalmes.

Ne derelinquas me
dñe deus meus, ne
discesseris a me.

Intende in adiutoriū
meum dñe deus salu-
lutis meę.

Gloria patri. &c.
Sicut erat in principi-
pio. &c. Amen.

Psalmus, I.

*Peccator agnoscit ac
dolet sceleratam vitam
sibi purgari, implorat
spiritum dei, ut re-
uocetur ac con-
firmetur.*

Miserere mei de-
secundū magnā
misericordiā tuam.

Et secundū multitu-
dinem miserationū
tuarum, dele iniqui-
tatem meam.

Ampli⁹ laua me ab
iniquitate mea: & a
peccato

Horsake me not, o lord
my God, neither departe
thou fro me.

Make spede to helpe me,
o lord God of my salua-
tion.

Glory to the father, &c.

As it was in the begin-
nyng. &c. Amen.

Psalm. I.

A prayer of the penitent, ear-
nestly acknowledgyng his vi-
godly life, and cryng for mercy
to be censed from sinne, & cal-
lyng for the spirit of God to
be confirmed in grace.

Have mercy vpon me
O God, accordyng
to thy great mercy.

And accordyng to the
multitude of thy compas-
sions, woye away myne
iniquitie.

More & more walhe me
from myne iniquitie, and
clense

The seven psalmes.

cleuse me from my sinne.

Hoꝛ I knowledge myne iniquitie and my sinne is euer before myne eyes.

Wo þ alone haue I sinned, and haue done euil in thy sight, that thou maist be iustified in thy wordes and maist ouercome whē thou art iudged.

Beholde, I was begotten in wickednes, and my another conceiued me in sinne.

Wo, thou hast loued truth, the vnknowē and secrete thinges of thy wisdom thou haste reueled vnto me.

Sprynkle me lord with hyssop, and I shalbe clesed: thou shalt walsh me, & I shalbe made whigher than snowe.

f.iii.

Unto

cato meo mūda me.

Qm̄ iniquitatē meā ego cognosco: & peccatum meum contra me est semper.

Tibi soli peccaui, & malum corā te feci: vt iustificeris in sermonibus tuis: & vincas cum iudicaris.

Ecce eī in iniquitatibus cōceptus sū: & in peccatis concepit me mater mea.

Ecce enim veritatē dilexisti: incerta & occulta sapientię tuę manifestasti mihi.

Asperges me domīe hyssopo, & munda- bor: lauabis me, & super niuem deal- babor.

Audi

The seuen psalmes.

Auditui meo dabis
gaudium & lætitiã : &
exultabunt ossa hu-
miliata.

Auerte faciẽ tuam à
peccatis meis, & oēs
iniquitates meas dele.

Cor mundũ crea in me
deus: & spm̄ rectũ in-
noua in viscerib⁹ meis

Ne p̄icias me à fa-
cie tua, & spm̄ factũ
tuũ ne auferas à me.

Redde mihi lætitiã
salutaris tui, & spi-
ritu principali con-
firma me.

Docebo iniquos vi-
as tuas, & impii ad
te conuertentur.

Libera me de sãgui-
nib⁹ de⁹ deus salutis
meę: & exultabit lin-
gua

Unto my hearyng shall
thou geue ioy & gladnes,
and the brused bones shall
reioyce.

Turne thi face from my
sinnes, and wype away
al my wickednes.

A pure heart create in
me, o God, and a perfite
spirit renue within me.

Cast me not away from
thy face, and thy holy spi-
rit take not from me.

Restore to me y gladnes
of thy saluation, & streng-
then me with the princi-
pal spirit.

I wyll instruct the wic-
ked in thy waies, and the
ungodly shall be cõuerted
vnto the.

Deliver me from blud-
shed, o God, the God of
my health, & my tong shall
exalt

The seuen psalmes

exalt thy righteousnes.

Thou shalt open my lip-
pes, and my mouth shall
shewe thy praise.

How if thou haddest desi-
red sacrifice, I had surely
geuen it, but thou deligh-
test not in hole burnt offe-
rynges.

The sacrifice to God is
a lowly sprit, o God, thou
wilt not despise a contrite
and humble heart.

Deale gently of thy fa-
uourable beneuolēce with
Syō, & the walles of Je-
rusalē may be builded vp

When shalt thou accept
the sacrifice of righteous-
nes, oblations and hole
burnt offerynges, thē shall
they lay calues vpon thine
aulter.

Gloria to the father. *It.*

f. iiii.

As

gua mea iustitiā tuā.

Dñe labia mea ape-
ries, & os meū annū-
ciabit laudem tuam.

Quoniam si voluis-
ses sacrificium, de-
dissem vtiq; holo-
caustis non delecta-
beris.

Sacrificiū deo spūs
cōtribulat^o, cor cō-
tritū & humiliatum
deus non despiciet,

Benignè fac dñe in
bona voluntate tua
Sion, vt edificentur
muri Hiërusalem.

Tunc acceptabis sa-
crificium iustitię, ob-
lationes & holocau-
sta : tunc imponent
super altare tuum vi-
tulos.

Gloria patri. &c.

Sicut

The seven psalmes.

Sicut erat in principi-
pio. & Amen

Psalmus, ci.

Querela pii ad de-
um ab impiis
grauiter
vexati.

DOmīe exaudi o-
rationē meā, &
clamor me⁹ ad te ve-
Nō auertas fa-
ciē tuā a me, ī quacū-
q; die tribulor, īcli-
na ad me aurē tuā.

In quacuncq; die in-
uocauero te, veloci-
ter exaudi me.

Quia defecerunt si-
cut fumus dies mei:
& ossa mea sicut cre-
mum aruerunt.

Percussus sū vt fax
nū, & aruit cor meū
quia oblitus sum cō-
edere

As it was in the begin-
nyng. & Amen.

Psalm. ci.

A soze complaint of the godly
man, beyng greuouly handled
of the wicked people, and ma-
kyng his mone to almighty
God.

LORD, heare my
praier, and let my
cry come vnto the.

Turne not thi face from
me: Whensoever I am
troubled, bowe thine eare
vnto me.

In what day soeuer I
call vpon the, heare me
spedely.

Hoz my daies are vanti-
shed as smoke, and my bo-
nes are waxed as dry as
a fyre brand.

I am stricken, and myne
heart is wythered like
hay, so that I haue for-
got

The seven psalmes.

got to eat my bread.

With the noyse of my
mourning my bone clea-
ueth to my flesh.

I am like vnto a Pelli-
can of Wyldernes, & like
vnto an owle in the house

I haue waked and am
like a sparowe solitary in
the house top.

All day my enemies re-
uiled me, & they that prai-
sed me, cōspired against
me.

Ho? I did eat ashes as
bread and myngled my
drinke with wepyng.

And that because of thy
Wrath and indignation,
for thou diddest take me
vp and cast me against the
grounde.

My daies are faded as a
Shadowe, and I wythe-

f. v.

red

edere panem meum.

Avoce gemitus mei
adhesit os meū car-
ni meę.

Similis fētūs sū pel-
licano solitudinis fa-
ctus sū sicut nictico-
rax in domicilio.

Vigilauī, & factus
sum sicut passer soli-
tarius in tecto.

Tota die exprobra-
bāt mihi inimici mei:
& qui laubabant me
aduersū me iurabāt.

Quia cinerē tāc̄p̄ pa-
nē māducabā: & po-
tū meū cū fletu mi-

Afacie irę (scēbā.
indignationis tuę,
quia eleuans allisisti
me.

Dies mei sicut v̄m-
bra declinauerūt &
ego

The seven psalmes.

ego sicut fœnũ arui.

Tu autẽ dñe in gter-
num permanes, &
memoriale tuũ i gñ
rationẽ & gñrationẽ.

Tu exurgẽs dñe mi-
sereberis Sion: quia
tẽpus miserẽdi eius,
quia venit tempus.

Qm placuerunt ser-
uis tuis lapides eius:
& terræ eius misere-
buntur.

Et timebunt gentes
nomen tuum dñe, &
omnes Reges terræ
gloriam tuam.

Quia edificauit dñs
Siõ. & videbitur in
gloria sua.

Respexit i orationẽ
humiliũ: & nõ spre-
uit precẽ eorum.

Scribantur hæc in
generatiõẽ altera, &
populus

red like hay.

But thou lord abydeth
foz euer, and thy memo-
rial is from age to age.

Thou lord shalt arise &
haue mercy of Syon, for
it is tyme to haue mercy,
for the tyme is come.

Hoz the stones therof de-
lighte thy seruautes,
and they shall haue pitie
on the grounde therof.

And the people shall
feare thy name O lord, &
all kynges of the yearth
thy glozy.

Hoz the lord hath buil-
ded Syon, & shall be sene
in his glozy.

He hath regarded y spe-
che of the humble, & hath
not dispised their praier.

Het these thiges be writ-
ten in another age, & the
people

The seven psalmes

people that shalbe created, shall praise the lord.

How he hath looked downe from his high holy place, the lord hath looked downe from heauen vnto y^e earth.

To heare the waylyng of them that be captiue, to lose the sonnes of them that were slaine.

What they shuld in Syon declare the name of the Lord, and his praise in Ierusalem.

When the people assemble together, & kynges foze to serue the lord.

In the way he hath hindered my strength, he hath shortened my daies.

Calme not away in the middes of my daies, thy yeares endure foze ever.

In the beginnyng thou lord

populus qui creabitur laudabit dñm.

Quia prospexit de excelso sancto suo: dominus de coelo in terram aspexit.

Vt audiret gemitus compeditorum: vt solueret filios interemptorum.

Vt annuncient in Siō nomen domini, & laudem eius in Hierusalem.

In cōueniēdo populos in vnū, & reges vt feruiant dño.

Rndit ei in via virtutis sue, paucitatē dierū meorū nūcia mī-

Nereuoces me in dimidio dierū meorū, in gñratione & gñrationem anni tui.

In initio tu domine terram

Afflixit in via fortitudinem

meā, ab breuiauit dies meos

ram

The seven psalines.

ram fundasti, & opera manuum tuarum sunt coeli.

Ipsi peribunt, tu autem permanes: & omnes sicut vestimentum veterascent.

Et sicut opertorium mutabis eos, & mutabuntur: tu autem idem ipse es, & anni tui non deficient.

Filii seruatorum tuorum habitabunt & semen eorum in saeculum dirigetur.

Gloria patri, & filio & spiritui sancto.

Sicut erat in principio, & nunc & semper, & in saecula saeculorum. Amen.

lord hast layd the founda-
tion of the yearth, and the
workes of thine handes
are the heauens.

They shall perishe, but
thou abydest, & they shall
al ware old as a garmēt.

And as a couering, thou
shalt chaunge them, and
they shalbe chaūged, but
thou art one, & the same,
and thy yeares shall not
fayle.

The sonnes of thy ser-
uautes shall continue, &
their seede shal stand fast
for euer.

Glozy to the father, and
to the sonne, and to the
holy gost.

As it was in the begin-
nyng, and is nowe, and
euer shalbe worlde with-
out ende. Amen.

The seven psalmes.

Psalme. cxxix.

The synner beyng punished
for his synnes, desireth to be de-
liuered bothe from synne and
punishment.

From the depth I
called on y (o lord)
Lorde heare my voice.

Let thyne eares geue
good heed to the voice of
my praier.

If thou lorde wilt loke
straightly vpon sinnes, o
lorde who shal abide it?

But with the is mercy, &
for thy lawe I haue suffe-
red the, o lorde.

My soule hath abyden in
his worde, my soule hath
trusted in the lorde.

From ymornyng watch
vnto night, let Israel trust
in the lorde.

For with the lorde there
is mercy, and with him
is

Psalmus. cxxix.

Peccator ob peccata
multatus, petit solui a
peccato & pec-
cati pena.

DE pfundis cla-
maui ad te dñe,
dñe exaudi vocē meā.

Fiant aures tuę iten-
dentes in vocem de-
precationis meę.

Si iniquitates obser-
uaueris domine, dñe
quis sustinebit?

Quia apud te ppiti-
atio est: & ppt legē
tuā sustinui te dñe.

Sustinuit aīa mea in
verbo eius: sperauit
aīa mea in dño.

A custodia matutina
vsq; ad noctem
speret Israēl in dño.

Quia apud dominū
mīa: & copiosa apud
eum.

The seven psalmes

eum redemptio.

Et ipse redimet Isra-
ël ex oīb⁹ iniquitatibus

Gloria p̄ri. &c. (eius.

Sicut erat. &c. Amē.

Psalms. cxli.

Iustus malis affectus o-
rat vt eripiatur
a malis.

Domine exaudi
orationē meā:
auribus p̄cipe obse-
crationē meā. ī veri-
tate tua exaudi me ī
tua iustitia.

Et nō ītres ī iudiciū
cū seruo tuo: quia nō
iustificabit̄ in cōspe-
ctu tuo oīs viuens.

Quia persecutus est
inimicus aīam meā:
humiliauit in terra
vitam meam.

Collocauit me ī ob-
scuris, sicut mortuos
sæculi:

is plenteous redemption

And he will redeme Is-
rael from his iniquities.

Glorie to the father, &c.

As it was, &c. Amen.

Psalm. cxli.

The iust man beyng in ad-
uersitie, prayeth to be deliue-
red from all euil.

LORD, heare my
praier, with thyne
eares perceiue my desire,
for thy truth sake, & heare
me for thy righteousnes.

And entre not into iud-
gement with thi seruaūt,
for no person liuyng shal-
be iustified in thy sight.

For the enemy hath pur-
sued my soule, my life in
yeare he hath brought
lowe,

He hath set me in darke-
nes as the dead in the
worlde,

The seven psalmes.

Worlde, & my spirit was
vexed, my heart was trou-
bled within me.

I remembered the olde
daies, I haue studied of
al thi workes, & in the de-
des of thy hādes I mused.

I haue stretched furthe
my handes vnto the, my
solle vnto the as yearth
without water.

Hastely heare me o lord,
my spirit hath failed.

Turne not thi face from
me, for I shalbe like to
men descēdyng into a pit.

Cause thy mercy to be
heard of me betymes, for
in the haue I trusted.

Shewe me y way where
I may walke, for vnto y
haue I lift vp my minde.

Deliver me frō my ene-
mies lord, vnto the haue

I fled.

sc̄si, & anxitatus est
sup me: spūs meus ī
me ībatū est cor meū

Memor fui dierū an-
tiq̄rū: meditatus sū
ī oībus operibus tu-
is, & in factis manuū
tuarum meditabar.

Expādi manus me,
as ad te anima mea
sicut terra sine aqua
tibi.

Velocit̄ exaudi me
dñe, defecit spūs me

Nō auertas faciē (us-
tuā à me, & similis e-
ro descēdētib' ī lacū

Auditā fac mihi ma-
ne mīam tuam, quia
in te speraui.

Notā fac mihi viā ī
qua ambulē: quia ad
te leuaui aīam meā.

Eripe me de īimicis
meis dñe, ad te cōfu-

gi

The seuen psalmes.

gī doce me facere vo-
lūtātē tuā, q̄a de⁹ me⁹

Spiritus tuus (es tu.
bonus deducet me ī
terrā rectam: propt̄
nomen tuum domi-
ne viuificabis me, in
equitate tua.

Educes de tribulati-
one aīam meam: &
in misericordia tua
disperdes omnes in
imicos meos.

Et p̄des oēs q̄ tribu-
lāt aīam meā: qm̄ e-
go seruus tuus sum.

Gloria patri, & filio
& spiritui sancto.

Sicut erat in princi-
pio, & nunc, & sem-
per, & in sæcula sæ-
culorum. Amen.

Isted, teache me to do thi
will, for thou art my god.

Thy good spirit shal cō-
duct me into the lande of
rightfulnes, for thy name
sake **L**orde thou shalt re-
uiue me throughe thyne
equitie.

Thou shalt bring my
solle from trouble, and
throughe thy mercy thou
shalt destroy al myne ene-
mies.

And thou shalt destroy
all that molest my solle,
for **I** am thy seruaunt.

Glozy to the father, and
to the sonne, and to the
holy gost,

As it was in the begin-
nyng, and is nowe, and
euer shalbe worlde with-
out end. Amen.

The seuen psalmes.

C The anthem.

R Emēbre not (o lord
God) oure olde ini-
quities, but let thy mercy
spedely p̄uent vs, for we
be very miserable: helpe
vs God our sauour, and
for the glory of thy name,
deliuer vs, be mercyfull &
forgeue our sinnes, for thi
names sake. Let not the
wicked people say Where
is their God: We be thy
people & the shepe of thy
pasture, we shal geue thā-
kes to the for ever, from
age to age, we shall set
furth thy laude and
praise. To the be
honour, and glory
worlde without
ende.

Amen.

G. i.

O God

Antiphona.

NE reminiscaris
dñe iniquitatū
nostrarum antiqua-
rum: sed mīa tua pre-
ueniat nos: sumus eī
miserrimi. Adiuua
nos deus seruator n̄r
& propter gloriam
noīs tui libera nos.
Esto nobis propiti-
us, & propter nomē
tuū condona nobis
peccata nostra. Ne
dicant impii, vbi est
deus eorū? Nos autē
popul⁹ tuus, & oues
pascuæ tuæ. Semper
grās agemus tibi. A
generatione in gene-
rationem prouulga-
bimus laudem tuam
Tibi honor & glā
in æternum.

Amen.

Pater

The Letany



Dater de
coelis de
us, mise-
rere no-
bis.



D God the father
of heauē: haue
mercy vpon vs
miserable syn-
ners.

Fili redemptor mū-
di deus, miserere no-
bis.

O god, the sōne redemer
of the worlde: haue mercy
vpō vs miserable sinners

Spiritus sacte deus,
a patre filioq; pro-
cedens, miserere no-
bis.

O god, the holy gost, pro-
cedyng frō the father and
the sōne: haue mercy vpō
vs miserable sinners.

O sctā beata & glo-
riosa trinitas tres p-
sonæ & vnus deus,
miserere nobis.

O holy, blessed, and glo-
rious Trinitie, thre per-
sons and one God: haue
mercy vpon vs miserable
sinners.

Beata virgo Mariā
m̄r dei & seruatoris
n̄ri Iēsu Christi. ora.

Holy virgyn Mari, mo-
ther of God oure sauour
Iesu Christ: pray for vs.

Oēs scti angeli & ar-
cāgeli & oēs scti be-
atorū spirituū ordi-
Orate p nobis. (nes.

Al holy angels and Ar-
changers, and all holy or-
ders of blessed spirites:
pray for vs.

Oēs

All

and suffrages.

All holy Patriarkes, & Prophetes, Apostles, & Martyrs, Confessours & virgyns, and all the blessed company of heauen:

Pray for vs.

Remembre not lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes, spare vs good Lorde, spare thy people, whom thou hast redeemed with thy most precious blud, & be not angry with vs for ever.

Spare vs good lorde.

From all euil and mischief, from sinne, frō the craftes & assautes of the deuil, frō thy wrath, and frō euerlasting dānation: Good lorde deliuer vs.

From blindnes of heart
g.ii. from

Omnes sancti patriarche, & Prophetæ, Apostoli, martyres, cōfessores, virgines, & omnes beatorum spirituum ordines.

Orate pro nobis.

Ne recorderis dñe delicta nostra, neq; parentum nostrorū neq; vindictam sumas de peccatis nris parce dñe parce populo tuo quē p̄ciosissimo sāguine tuo redemisti, neq; in eternū irascaris nobis.

Libera nos dñe.

Ab oī malo & scelestere, a peccato, ab insidiis & insultibus diaboli, ab ira & eterna damnatione.

Libera nos dñe.

Acacitate cordis, a
supers

The Letany

superbia, vana gloria, hypocrisi, inuidia, odio, malicia, immisericordia.

Libera nos dñe.

A fornicatione, & omni peccato mortifero, ab omnibus imposturis mundi carnis & diaboli.

Libera nos dñe.

A fulmine, tempestate, plaga, peste, fame bello, clade & improuisa morte.

Libera nos dñe.

Ab omni seditione & priuata cōiuratione, ab Episcopi Romani tyrannide, & oībus detestabilibus erroribus eius, ab oī falsa doctrina & heresi, a duritia cordis & contemptu verbi

man-

from pride, vaine glory, & hypocrisy, from enuy, hatred & malice, and all vncharitable nes:

Good lord de deliuer vs.

From fornication, and al deadly sinne, & from al the deceiptes of the world the fleshe, and the deuil:

Good lord de deliuer vs.

From lightnyng & tempest, from plage, pestilēce, and fainyne, frō battaile and murdre, and from so-deyne death:

Good lord de deliuer vs.

From all sedition & priuy conspiracy, frō the tyrāny of y^e bishop of Rome and all his detestable enormities, frō all false doctrine and heresy, from all hardnes of heart and contempt of thy worde and

com-

and suffrages.

commaundement:

Good lord deliuer vs.

By the mystery of thi ho-
ly incarnation, by thy ho-
ly Nativite and circumci-
sion, by thy baptisme, fa-
styng, and temptation:

Good lord deliuer vs.

By thyne agony & blud-
dy sweat, by thy crosse, &
passion, by thy precious
death and burial, by thy
glorious resurrectiō and
ascension, by the cōmyng
of the holy gost:

Good lord deliuer vs.

In al tyme of our tribu-
lation, in all tyme of oure
wealth, in the houre of
death: in the day of iudge-
ment:

Good lord deliuer vs.

We siners do beseeche the
to heare vs, O lord God,

G.iii.

and

mandatū tuū.

Libera nos dñe.

Per mysteriū sancte
incarnationis tue, p
natiuitatē tuā, circū
cisionē, baptisimū, ie
iuniū, & tētationem.

Libera nos dñe.

Per angore tuū, &
sanguinolentū sudo
re, per crucē & passi
onē tuā, per precio-
sam mortē & sepul-
turā, p glosā resurre
ctionē & ascensionē
tuā, p aduētū sancti
spūs. Libera nos do.

In omnibus rebus
aduersis & prospe-
ris, in hora mortis,
in die iudicii.

Libera nos dñe.

Peccatores, te roga-
mus dñe deus audi
nos,

The Letany

nos, vt sanctā catho-
licā ecclesiam tuā re-
gere & gubernare ī
recta via digneris:

Terogam⁹ audī nos

Vt regē n̄m & gu-
bernatorē Henricū
octauū famulū tuū
cōseruare digneris:

Terogam⁹ audī nos

Vt cor illius in fide,
timore, ac dilectione
tui regere digneris:
vt semp tibi fidat, &
sēp honorē glām q̄
tuam querat: Teroga-
mus audī nos.

Vt defēsor & cōser-
uator illius esse velis
& de oībus inimicis
victoriā illi donare
digneris: Teroga-
mus audī nos.

Vt nobile reginam
Catherinā ī timore,

et

and that it may please the
to rule & gouerne thi holy
churche vniuersal in the
right way: We beseeche
the to heare vs good lord.

That it may please ȳ to
kepe Henry the eight, thy
seruaunt and our kyng &
gouernour: We beseeche
the to heare vs good lord.

That it may please the
to rule his heart in thy
faith, feare, and loue, that
he may euer haue affiaūce
in the, and euer seke thy
honour and glory: we be-
seeche the to here vs. **Et.**

That it may please the
to be his defendour and
keper, geuyng him the vic-
tory ouer al his enemies:
We beseeche ȳ to heare vs.

That it may please the
to kepe oure noble quene
Catherine

and suffrages.

Catherine in thy feare & loue, geuyng her increase of al godlynes, honour & children: we beseeche the to heare vs good lord.

What it may please the to kepe and defende oure noble pynce Edward, & all the kynges maiesties children: we beseeche the to heare vs good lord.

What it may please the to illuminate al bishops, pastours, and ministers of the churche, with true knowledge of thy worde, and that bothe by their preachyng & liuyng, they may set it furth and shew it accordyngly: we beseech the to heare vs good lord.

What it may please the to endue the lordes of the counsaile, and all the nobilitie

& dilectione tui cōseruare digneris: atque oīs pietatis, honoris, & liberorū incrementū tribuas. Te rogamus audi nos.

Vt nobilem principem nrm Edouardum, & oēs regiae maiestatis liberos defendere & cōseruare digneris: Te rogamus audi nos

Vt episcopos, pastores, & ministros ecclesiae vera cognitione & intelligentia verbi tui illuminare digneris: idque tum concionando tum viuendo: promoueant & ex rei dignitate explicent. Te rogamus.

Vt regios cōsiliarios, & oēm nobilitatē, grā sapientia & intelligentia

The Letany

telligentia imbuere digneris: Terogamus audi nos.

Vt magistratus be-
es ac tuearis, & grām
illis largiaris, quo e-
q̄tatem & veritatem
promoueant: Terogamus audi nos.

Vt omnē populū tu-
um beare & cōserua-
re digneris. Terogamus audi nos.

Vt oībus nationib⁹
vnitatē, pacē, cōcor-
diā donare digneris
Terogam⁹ audi nos

Vt nobis cor dare
digneris, q̄amemus
& timeamus te, & vi-
uēdo diligent⁹ sequa-
mur mādata tua: Terogamus audi nos.

Vt oī poplo tuo grē
in

bilitie with grace, wise-
dome and vnderstādyng:
We beseeche ȳ to heare. &c.

What it may please the
to blesse and kepe the ma-
gistrates, geuyng them
grace to execute iustice, &
to maynteine trueth: We
beseeche ȳ to heare vs. &c.

What it may please the
to blesse and kepe all thy
people: We beseeche the to
heare vs good lorde.

What it may please the
to geue to all nations, v-
nite, peace and con corde:
We beseeche ȳ to heare. &c.

What it may please the
to geue vs an hearte to
loue and dꝛead the, & dili-
gently to liue after thy cō-
maundementes: We be-
seeche the to heare vs. &c.

What it may please the
to

and suffrages.

to geue to thy people increase of grace, to heare mekely thy worde, and receiue it with pure affection, and to byng furth the frutes of the spirit: We beseeche y^e to heare vs. &c.

That it may please the to byng into the way of trueth, all suche as haue erred, and are deceiued: We beseeche y^e to heare vs.

That it may please the to strengthen suche as do stand, and comfort & help the weake harted, and to raise vp thē that fall, and finally to beate doune Satan vnder our feete: We beseech the to heare vs. &c.

That it may please the to succour, helpe, and comfort all that be in daunger, necessite & tribulation: We

G. v. beseeche

incrementum donare digneris, ad audiendum pie verbū tuū & ad recipiendū illud sincero aīo, & ad fructus spūs pducēdos
Te rogam⁹ audi nos

Vt deceptos & errantes in viam veritatis deducere digneris:

Te rogamus audi nos.

Vt stantes roborare & recreare, & imbecilli aīmi viros adiuuare, cadētes erigere, satanā deniq; sub pedibus nris conterere digneris: Te rogamus audi nos.

Vt oēs qui ī periculis, necessitatibus, anxietatibusq; sūt, iuuare, erigere, recreare,

re,

The Letany

re digneris: Te ro.

Vt oēs terra marique
iter facientes, foemi-
nas grauidas, egro-
tantes, teneros infan-
tes conseruare, & mi-
sericordiam tuam in
captiuos, & in car-
cere abiectos osten-
dere digneris: Te ro
rogamus audi nos.

Vt orbos & viduas
defendere, illisque &
oībus derelictis, op-
pressisque opem ferre
digneris: Te roga-
mus audi nos.

Vt omnium homi-
nū misereri digne-
ris: Te rogamus au-
di nos.

Vt inimicis, psecuto-
ribus, obtreſtatori-
bus nris condonare,
& illorū corda mu-
tare

besech the to heare vs. &c.

What it may please the
to p̄serue al that trauail
by lande or by water, all
women labourig of child,
al sicke persons and yong
childzen, and to shewe thi
pitie vpon all prisoners &
captiues: We beseeche the
to heare vs good lord.

What it may please the
to defend and prouide for
the fatherlesse childzen &
wydowes, and all that be
desolate & oppressed: We
beseech the to heare vs. &c.

What it may please the
to haue mercy vpon all
men: We beseeche the to
heare vs good lord.

What it may please the
to forgeue oure enemies,
persecutours, and flau-
derours, & to turne their
heartes

and suffrages.

heartes: We beseeche the
to heare vs good lord.

What it may please the
to geue to our vse & kynd-
ly frutes of the yearth: so
as in due time we may en-
ioy them, and to preserve
them: We beseeche the to
heare vs good lord.

What it may please the
to geue to vs true repen-
taunce, to forgeue vs all
our sinnes, neglygences
and ignoraunces, and to
endue vs with the grace
of thi holy spyt, to amēde
our liues according to thi
holy worde: We beseeche
the to heare vs good lord

Sonne of God: we be-
seeche the to heare vs.

O lambe of god, that ta-
kest away the sinnes of
the worlde:

tare digneris. Te ro-
gamus audi nos.

Vt fructus terræ tē-
pestiuos nobis dare
ita vt eos oportuno
tēpore percipiamus
ac fruamur, eosq; cō-
feruare digneris: Te
rogamus audi nos.

Vt verā poenitētiā,
& peccatorū, negli-
gētiarū, ignorantia-
rū, remissionē dona-
re, & sancti spiritus
grā, ad vitam nostrā
secundum sanctum
verbum tuum emē-
dandam, nos imbu-
ere digneris: Te ro-
gamus audi nos.

Fili dei: Te roga-
mus audi nos.

Agnus dei qui tol-
lis peccata mundi,

grāt

Donā

The Letyng

Donā nobis pacem.	Graunt vs thy peace.
A gnus dei qui tol- lis peccata mundi,	O lambe of god, that ta- kest awaye the sinnes of the worlde:
Miserere nostri.	Haue mercy vpon vs.
C hriste exaudi nos.	O Christ heare vs.
Kyrie eleēson.	Lord haue mercy vpō vs
Christe eleēson.	Christ haue merci vpō vs
Kyrie eleēson.	Lord haue merci vpō vs.
P ater noster. &c.	O ur father. &c.
Et ne nos inducas in tentationem.	And suffre vs not to be led into temptation.
Sed libera nos a ma- lo. Amen.	But deliuer vs from euil Amen.
<i>Verficul.</i>	<i>The answer.</i>
D ñe ne secūdu pētā nra feceris nobis.	O lorde deale not with vs after our sinnes.
<i>Respons.</i>	<i>The answer.</i>
N ecq; secūdu īiqta- tes nras, retribuas nobis.	N either reward vs after our iniquities.
<i>Oremus.</i>	<i>Let vs pray.</i>
D eus misericors p̄r, qui contriti cordis gemitum nō despi-	O God, mercyfull fa- ther, that dispisest not þ̄ sighyng of a cōtrite harte

and suffrages.

heart, nor the desyre of
suche as be sorowful, mer-
cifully assist oure praier,
that we make before the
in al our troubles and ad-
uersities, whēsoeuer they
oppresse vs. And grati-
ously heare vs, that those
euils, whiche the craft &
subteltie of ꝑ̄ deuil or mā
worketh against vs, be
brought to nought, & by
the prouidēce of thi good-
nes, thei may be dispersed
that we thy seruantes,
beyng hurt by no persecu-
tions, may euermore geue
thankes vnto the, in thy
holy churche. Thorough
Jesu Christ our lorde.

O lorde, arise, helpe vs,
and deliuer vs for thy na-
mes sake.

O God, we haue hearde
with

despicis, nec moerē-
tium spernis affectū
benignē ꝑ̄cibus n̄ris
adeſto, quas ī oībus
perturbationibus a-
ſperitatibꝫ rerū,
ſi quando nos oppri-
māt, adhibemus; &
clement̄ exaudi nos,
vt ea mala, quę mo-
litiones machinæqꝫ
diabolicę aut huma-
nę contra nos inten-
tant, ad nihilum de-
ducātur, & prouidē-
tia benignitatis tuę
diſpergātur: vt nos
famuli tui nullis ī ſe-
ctationibꝫ leſi, ſemp̄
tibi ī eccl̄a ſctā gr̄as
agamus. Per Chri-
ſtum dñm noſtrū.

Exurge dñe adiuua
nos, & libera nos ꝑ̄
pter nomē tuū.

Deus auribus n̄ris
audi-

The Letany

audiuimus, p̄res no-
stri narrauerūt no-
bis magnifica facta
tua quę gessisti illo-
rū tate, & ī preteri-
tis antea sæculis.

Exurge dñe adiuua
nos, & libera nos p̄-
pter nomē tuū.

Gloria patri, & filio,
& spiritui sancto.

Sicut erat in princi-
pio, & nunc, & sem-
per, & in sæcula sæcu-
lorum. Amen.

Ab inimicis nr̄is de-
fende nos Christe.

Afflictiones nostras
benignus aspice.

Dolorem cordis nr̄i
respice clemens.

Peccata populi tui
pius remitte.

Petitiones nostras
miserere

with our eares, and oure
fathers haue declared vnto
vs the noble workes
that thou diddest in their
daies, and in the old time
before them.

O lord, arise, helpe vs,
and deliuer vs for thy ho-
nour.

Glori to the father, the
son, and to the holy gost,
as it hath bene from the
beginnyng, is, and shalbe
euer world without end.
Amen.

From our enemies de-
fende vs **O** Christ:

Gratiouly loke vpon our
afflictions.

Pitifully behold the do-
lour of our heart:

Mercyfully forgeue the
sinnes of thy people.

Hauourably with merci
heare

and suffrages.

heare our prayers.

O sonne of David haue mercy vpon vs.

Both now & euer vouch safe to heare vs Christ:

Gratiouſly heare vs, O Christ: gratiouſly heare vs O lord Christ.

The veſicle.

O lord, let thy mercy be ſhewed vpon vs.

The anſwere.

As we do put our truſt in thee.

Let vs pray.

We humbly beſeeche thee O father, mercyfully to loke vpon our infirmities, and for the glory of thy name ſake, turne from vs al thoſe euillles, that we moſt righteouſly haue deſerued. Graunt this, O lord God, for our medi-
atour

ſericors exaudi.

Fili David miſerere noſtri.

Nūc & ſēp nos exau- dire digneris o chre

Exaudi clemēt noſo
Chriſte, clemēt exau- di noſ, o dñe Chre.

Verſicu

Fiat mīa tua domi- ne ſuper noſ.

Respon.

Quemadmodū ſpe- ramus in te.

Oremus.

Infirmities no- ſtras q̄ſumus do- mine pater clemen- ter respice, & mala omnia quæ iuſtiſſi- me meremur, pro- pter gloriam nomi- nis tui auerte: con- cede hoc dñe media- toris

The Letany

toris & aduocati nri
Iesu Chri causa. Am.

DEus cui ppriu
est misereri se
per & parcere, peti
tiones nostras beni
gnus suscipe: & qua
q̄ peccatorum vin
culis illigamur, mi
sericordie tue beni
gnitate soluamur.

Concede hoc Iesu
Christi mediatoris
& aduocati nri cau
sa. Amen.

OMnipotes sem
piterne deus q̄
solus facis mirabilia
dimitte i episcopos
nostros & pastores
omnesq̄ greges illo
rum fidei comissos
salutarem tue gratie
spiritum: & vt tibi
verè placeat perpe
tuum

atour and aduocate Iesu
Christes sake. Amen.

O God, whose nature
& propertie is euer
to haue mercy and to for
geue, receiue our humble
petition, and though we
be tyed and bounde with
the chaine of our sinnes,
yet let the pytyfulnes of
thy great mercy leuse vs
for the honoure of Iesus
Christes sake, our media
tour and aduocate. Amen

ALmighty & euerli
uyng God whiche
onely workest great mer
ueiles, sende doune vpon
our bishoppes & curates,
and al congregations co
mitted to their charg, the
helthful sprit of thi grace,
and that they may truely
please the: powre vpon
them

and suffrages.

them the continual dewe
of thy blessing. Graunt
this (O lord) for the ho-
nour of our aduocate and
mediatour Iesu Christ.
Amen.

We beseeche the (o lord)
to shew vpon vs thyne
exceedyng great mercy,
whiche no tong can wor-
thely expresse, and that it
may please the to deliuer
vs from all our sinnes, &
also from the paines that
we haue for the deserued.
Graunt this (O Lord)
through oure mediatour
and aduocate Iesu Christ
Amen.

Graunt, we beseeche
the, O almightye
God, that we, in our trou-
ble put oure whole confi-
dence vpon thy mercy, that
h.i. We

tuum rorem tue be-
nedictionis affunde
Concede hoc domi-
ne, mediatoris & ad-
uocati nostri Iesu
Christi causa. Amē.

Immensam quesu-
mus domine mi-
sericordiam tuam,
quā nulla potest lin-
gua dignè explicare
nobis ostende; vt à
peccatis nostris pœ-
nāq; pro illis debi-
ta, benignitate tua
liberemur. Concede
hoc domine, media-
toris & aduocati no-
stri Iesu Christi cau-
sa. Amen.

Concede q̄sum⁹
Coīpotēs de⁹, vt
qui ī pertr̄batiōibus
n̄ris vniuersā fiduciā
ī m̄ia tua collocam⁹,
præ-

The Letany

praesidio tuo aduersus
ingrauescentes res
aduersas defendamur
Concede hoc dñe de
mediatoris & aduoca-
tati nri Iesu Christi
causa. Amen.

OMnipotēs. de⁹
qui hoc tēpore
vt vnanimi voce sup-
plicationes nras tibi
faciamus, grōse lar-
gitus es: & pmisisti,
si qñ duo aut tres in
noē tuo congregati
fuerit, vota illorū te
cōcessurū, exple vo-
lūtates dñe petitiō-
nēscq; seruorū tuorū
quēadmodū ex vsu
illorū maximi futu-
rū est: & annue, vt in
hoc sc̄lo cognitionē
veritatis tuę, ī futu-
ro autē vitam
æternam.
habeamus. Amen.

we against all aduersitie
be defende vnder thy pro-
tection: Graunt this, O
lorde God, for our media-
tour and aduocate Iesu
Christes sake. Amen.

ALmighty GOD,
whiche hast geuen
vs grace at this time with
one accorde to make oure
cōmune supplicatiōs vn-
to the, & doest pmise, that
when.ii. or thre be gathe-
red in thi name, thou wilt
graūt their requestes: ful-
fil nowe, o lorde the desy-
res and petitions of thy
seruautes, as may be
most expedient for thē,
graūtyng vs in this
worlde knowledge
of thy trueth & in
the worlde to
come
life euerlastyng. Amen.

The dirige.

Psalme. cxliii.

The laude and praise of God
through whose benefite we be
preserued in aduersitie.



Have loued, for
the lord
wil here
the voice
of my
praier.

For he hath inclined his
eare vnto me, and in my
daies I wyl call vpon him.

The sorowe of death
hath compassed me, and
the perilles of hel haue en-
tangled me.

I haue founde muche
trouble and sorow, and I
haue called vpon the name
of the lord.

O lord deliuer my soule,
merciful lord, & iust, our
god

h.ii.

Psalmus. cxliii.

Laus dei cuius benefi-
cio seruamur
in aduersis.



Ilexi,
quo-
niam
exau-
dient

dominus vocem o-
rationis meę.

Quia inclinauit aure
sua mihi: & in diebus
meis inuocabo.

Circumdederunt me
dolores mortis: &
pericula inferni in-
uenerunt me.

Tribulatione & do-
lorem inueni: & no-
men domini inuo-
caui.

O dñe libera anima
mea: misericors dñe
& iustus, & deus no-

ster miseretur.

Custodiēs paruulos
dñs : humiliatus sū
& liberauit me.

Conuertere aīa mea
in requiem tuā : quia
dñs benefecit tibi.

Quia eripuit animā
meā de morte : ocu-
los meos à lachrimis
pedes meos à lapsu.

Placebo domino in
regione viuorum.

Psalms. xl.

Beatus qui miseretur
pauperes, hunc dñs
ab hostibus vi-
dicat, & erer-
nū seruat.

Beatus qui itelli-
git sup egenū &
pauperē : ī die mala
liberabit eum dñs.

Dñs conseruet eum
&

The Dirige.

God is merciful.

The lord preserveth the
simple, I was brought
lowe, & he deliuered me.

Turne into thy rest, O
my soule for the lorde hath
done much for the.

For he hath deliuered
my soule from death, mine
eyes from teares, my fete
from slidyng.

I shall please the lorde,
in the land of the liuyng.

Psalm. xl.

Happy is he that hath com-
passion vpon the poore, whom
God deliuereth from his ene-
mies, and preserveth euer-
lastyngly.

Blessed is he that cō-
sidereth the nedy &
the poore: in the euil day,
the lord shal deliuer him.

The lorde preserue him
and

The Dirige.

and kepe him aliue, and
make him fortunat in the
yearth, & deliuer him not
into y^e wil of his enemies.

The Lorde succour him
beyng diseased in his bed
all his bed thou hast chā-
ged in his infirmitie.

I sayd, lorde haue mercy
on me, heale my soule, for
I haue trespassed against
the.

Myne enemies spake
euil vnto me, sayng, whē
shal he dye, and his name
perishe:

And though he came in
for to see, he spake vani-
ties, his heart gathered
mischief within it selfe.

He went furthe, & spake
to the same purpose toge-
ther.

Against me did al myne
h.iii. enemies

& viuificet eū: & be-
atū faciat eū ī terra,
& non tradat eum in
aīam īimicorū eius.

Dñs opē ferat illi su-
p̄lectū doloris eius:
vniuersū stratū eius
versasti ī īfirmitate

Ego dixi, dñe (eius.
miserere mei: sana a-
nimā meā quia pec-
caui tibi.

Inimici mei dixerūt
mala mihi: quando
moriatur & peribit
nomen eius?

Et si ingrediebat̄ vt
videret: vana loque-
bat̄ cor eius, congre-
gauit īiquitatē sibi.

Egrediebatur foras
& loquebatur in id-
ipsum.

Aduersum me susur-
rebant

The dirige.

fabāt omnes inimici
mei, aduersū me cogi-
tabāt mala mihi,

Verbū iniquū cōsti-
tuerūt aduersū me:
nūquid qui dormit
nō adiiciet vt resur-

Etenī homo pa^(gat)
cis meꝝ in q̄ speraui,
qui edebat panes me-
os, magnificauit su-
per me supplantati-
onem.

Tu aut̄ dñe misere-
re mei, & resuscita
me, & retribuā eis.

In hoc cognoui qm̄
voluisti me: qm̄ non
gaudebit īmic⁹ me-
us super me.

Me aut̄ propter in-
nocentiā suscepisti:
& cōfirmasti me in
cōspectu tuo īgnū.

B̄ndictus

enemies whisper, against
me haue they imagined
me mischief.

They haue deuised an
vnttrue sayng by me, shal
he that sleapeth haue no
helpe to rise againe.

For the man with whō
I was in peace, in whō
I trusted, whiche hath
eaten of my bread, made
great meanes to supplant
me.

But thou Lorde, haue
mercy on me, and restore
me, & I shal requite thē.

By this I knowe thou
fauourest me, that myne
enemy shall not triumph
vpon me.

But for myne innocency
thou hast defēded me, and
hast made me sure in thy
sight for euer.

Blessed

The dirige.

Blessed be the lord god of Israel, worlde without ende, be it, be it.

Psaline. cxlv.

An exhortation to praise god, and to put our trust in him and not in men.

Raise the lord, O my soule, I shall praise the lord duryng my life, I shal syng praise to my god as long as I live

Put not youre trust in princes nor in the childre of men, in whom there is no health.

His spirit shal passe out, and shall retorne into his country, in that day shall al his thoughtes perishe.

Blessed is he whose helper is the God of Jacob, whose hope is in his lord god, whiche made heauen

h. iiii. and

Bndictus dñs deus Israēl, a seculo & in sæculum fiat fiat.

Psalmus. cxlv.

Mouemur ad laudandū deū & ad sperādū in illū non in homines.

Lauda anima mea dominū: laudabo dominum ī vita mea, psallā deo meo quamdiu fuero.

Nolite cōfidere in principibus: nec in filiis hominum, ī quibus non est salus.

Exibit spūs ei⁹ & reuertetur ī terrā suā: ī illa die peribūt oēs cogitationes eorū.

Beatus cuius deus Iacob adiutor ei⁹, spes eius in dño deo ipsius, qui fecit coelū &

terrā

Deus in terra habitabit et in caelo habitabit et in mari habitabit
The dirige

terram, mare & omnia que in eis sunt.

and yearth, and sea, and al that be in them.

Qui custodit veritatem in seculum: facit iudicium iniuriam patientibus, dat escam esurientibus.

Whiche kepeth trueth evermore, doth iudgement to the that suffre wrong, and geueth meate to the hungry.

Dominus soluit compeditos: dominus illuminat caecos.

The lorde louseth them that be fettered, the lorde geueth sight to the blind.

Dominus erigit elisos: dominus diligit iustos.

The lorde listeth vp the that be fallen, the lorde loueth the righteous.

Dominus custodit aduenas: pupillum & viduam suscipiet, & vias peccatorum disperdet.

The Lorde preserueth straungers, he wil defend the fatherles & Wydowe, and will destroy the waies of sinners.

Regnabit dominus in secula: deus tuus Syon, in generatione & generationem.

The Lorde thy God o Syon shall reigne evermore from one generatiō to another.

Requiem eternam dñe dona populo tuo: Et

Iorde geue thi people eternal rest.

And

Handwritten marginal notes in Latin script, including 'Qui custodit veritatem' and other phrases.

The dirige.

And light ppetuall shine
on them.

From the gates of hel.
Lord deliuer their solles.

I trust to see the good-
nes of the lorde.

In the land of life.

Lorde heare my praier.

And let my crye come to
the.

Let vs pray.

O God to whom it is
appropried to bee
mercifull euer & to spare,
be mercyfull to the solles
of thy seruañtes of eache
kynde, and forgeue them
all their sinnes, that they
beyng leused frō the bon-
des of death, may ascende
vnto the life euerlastyng,
through Christ our lorde.

O God, the Lorde of
pardon, graūt vnto

h. v.

the

Et lux perpetua lus-
ceat eis.

A porta inferorum:
Erue dñe añas eorū.

Credo videre bona
domini:

In terra viuentium.

Domīe exaudiorem

Et clamor me⁹ (meā:
ad te veniat.

Oremus.

DEus cui propri-
um est misere-
ri semper & parcere,
miserere animarum
famulorum famula-
rumq; tuarū: & oīa
ipsorum peccata re-
mitte, vt à mortis vī-
culis soluti, ad vitam
eternam ascendant.
Per Christum do-
minum n̄m. Amen.

DEus, oīs remis-
sionis dñs, con-
cede

The Dirige.

cede aīæ famuli tui
N. cuius annuā me-
moriā hodie recolimus,
locū refrigeriū,
hoc est beatā quietē
& luminis tui claritatem.
Per Christū
dñm nostrū Amē.

DEUS creator ac
redēptor oīs fi-
delis populi, cōcede
animabus omnium
verē fideiū iam vita
defunctorū, omniū
peccatorū remissio-
nē: vt piis precibus
veniā quā semper o-
prauerūt, à tua beni-
gnitate obtineant: q̄
vēturus es iudicare
vivos & mortuos &
sc̄lum per ignē. Am.

Fidelium animarū
miserere deus. Amē.

Psal-

the colle of N. thy seruānt
(the yeres mynd of whose
death, we haue in remem-
braūce) a place of rest, the
blisful quiet and clerenes
of thy light. Through
Christ our lorde.

O God that arte crea-
tour and redemer of
al faithful people: Graūt
vnto the colles of all true
beleuers beyng dead, re-
mission of al their sinnes,
that through deuout prat-
ers they may obtayne thy
gracious pardon, & they
haue alway desyred, whi-
che shalt come to iudge
the quicke and dead, and
the worlde by fyre.

God haue mercy on all
chriſten colles. Amen.

The

The dirige,

Psalme. v.

Psalmus. v.

The godly person desireth to be defended of God, that the intents of his aduersaries may be stopped, & that the goodness of God may be shewed among the godly.

Pius defensionem a deo petit, vt hostium cōsilia dissipentur, vt dei bonitas inter pios annūcietur.



ORDE, geue ear vnto my wordes, vnderstand my clamour.



Erba mea aurib⁹ p̄cipe dñe, intellige clamorem meum.

Hearken vnto the voice of my praier, my king and my god.

Intende voci orationis meę: rex meus & deus meus.

How vnto the wil I praye o lorde, earely shalt thou heare my voice.

Qm̄ ad te orabo domine: manē exaudies vocem meam.

Earely shal I stande by the, & I shal see that thou art god that hath no pleasure in iniquitie.

Manē astabo tibi, & videbo, quoniā non deus volens iniquitatem tu es.

How the malicious shall not dwell nere the, neither shall the vnrightheous abyde before thy eyes.

Necq̄ habitabit iuxta te malign⁹: necq̄ permanebunt iniusti ante oculos tuos.

Thou

Odisti

The dirige.

Odisti oēs qui operantur iniquitatem: perdes oēs qui loquuntur mendacium.

Virū sāguinū & dolosū abomiābit dñs ego autē ī multitudine

Introibo in(mīg tuę, domum tuam: adorabo ad templum sanctum tuum in timore tuo.

Dñe deduc me ī iustitia tua pp̄t inimicos meos: dirige ī cōspectu tuo viā meā.

Quoniam non est ī ore eorum veritas: cor eorum vanū est.

Sepulchrū patēs est guttur eorū: linguis suis dolosē agebant, iudica illos deus.

Decidant à cogitationibus

Thou hatest al that do iniquitie, thou shalt destroy all them that speake lyes.

The lorde doth abhorre the man that is bluddy & deceitful.

But I, through the pleāsousnes of thi mercy shal entre into thy house: I wil worshyp towarde thi holy tēple in thi feare.

Leade me Lorde in thy righteousnes, because of myne enemies, direct my way in thy sight.

Hor in the mouth of thē there is no trueth, y heart of thē is ful of vanitie.

The throt of them is an opē graue, deceitfully did they with their tonges, iudge them, o god.

Let them fall from their imagi-

The Dirige.

imaginacions, accordyng
to the greatnes of their
wickednes expel them, for
they haue styred the to
angre, O lord.

And let all reioyse that
trust in the, they shal euer
more be glad, & thou shalt
dwell among them.

And they shall glory in
the, al that loue thy name
for thou wilt blesse þe righ-
teous.

Lord, thou hast crowned
vs, as it were with a
shilde of thy good wil.

Psalme. xxxvii.

The goodnes of god toward
his people, wherby they be en-
couraged to trust in God, not-
withstandyng their aduersa-
ries, to reioyse in his ayde
and to magnifie him.

The lord is my light,
and my helth, whom
shal

onibus suis : secundū
multitudinē impie-
tatū eorum expelle
eos, quā iritauerunt
te domine.

Et lætentur oēs qui
sperant in te: in eter-
num exultabunt &
habitabis in eis.

Et gloriabuntur ī te
oēs qui diligunt nomē
tuū: quā tu be-
nedices iusto.

Domine vt stulto bo-
næ voluntatis tuæ
coronasti nos.

Psalmus. xxxvii.

Bonitas dei erga suos,
vnde ad sperādū i deo a-
nimant, vt cūq; fremār
aduersarii, & ad glādū
in dei ope, & ad ipsū
magnificandū.

Dominus illumi-
natio mea, & sal-
lus

The dirige.

Iº mea, quē timebo?

Dominus protector
vitæ meæ, a quo tre-
pidabo?

Dum appropriāt su-
per me nocentes, vt
edant carnes meas.

Qui tribulāt me īi-
mici mei, ipsi īfirma-
ti sunt & ceciderunt.

Si consistant aduer-
sum me castra, nō ti-
mebit cor meum.

Si exurgat aduersū
me prelium, in hoc
ego sperabo.

Vnam petii a domi-
no, hāc requiram, vt
inhabitem in domo
domini oībus die-
bus vitę meę.

pulchritu-
dinem,

Vt videā & volun-
tatem dñi & visitem
templum eius.

Qm abscondit me ī
taber-

shal I feare?

The lord is the defēder
of my life, of whom shall
I be afrayd?

Whylest the malicious
approche vnto me for to
deuoure my fleshe?

Myne enemies whiche
trouble me, they were
made weke, & fell doune.

If thei pitche pavilions
against me, my heart shall
not feare.

If a battaile rise against
me, I shall trust in it.

One thing haue I asked
of the lord whiche I shall
require, that I may inha-
bit in the house of y^e lord
al the daies of my life.

What I may se the beau-
tye of the lord, and may
visyt his temple.

Ho he hath hyd me in
his

The dirige.

his tabernacle in the euil day, he hath defended me in the secret place of his tabernacle.

He hath exalted me vpon a rocke, and now he hath exalted myne head aboue myne enemies that be about me.

And I haue offered in his tabernacle the sacrifice of laud, I shall syng and say a psalme vnto the lord.

Hearre my voice Lorde, wherewith I haue cryed vnto the, haue mercy on me, and heare me.

Myne hearte hath sayd vnto the, my face hath sought the, lorde I shall seke thy face.

Turne not thy face from me, do not swarue fro thine seruants.

tabernaculo suo in die malorū, protexit me in abscondito tabernaculi sui.

In petra exaltauit me; & nunc exaltauit caput meum super inimicos meos.

Circuiui & immolaui in tabernaculo eius hostiam vociferationis: cātabo: & psalmum dicam dño.

Exaudi dñe vocem meam qua clamaui ad te miserere mei: & exaudi me.

Tibi dixit cor meū, exquisiuit te facies mea: faciem tuā dñe requiram.

Ne auertas faciē tuā a me; ne declines in ira.

God God absconditū

prohibe
fay a host

su pōtū

of pōtū
of pōtū

ira à seruo tuo.

Adiutor meus esto:
ne derelinquas me,
neque despicias me
deus salutaris meus.

Qm̄ pat̄ me⁹ & mat̄
mea dereliq̄rūt me:
dñs aut̄ ass̄psit me.

Legem pone mihi
dñe ī via tua; & diri-
ge me ī semita recta
p̄pter īmicos meos

Ne tradideris me in
aīas tribulantiū me,
qm̄ insurrexerunt ī
me testes iniqui, &

impieta-
rem locu-
ri sunt.

‡ mentita est iniqui-
tas sibi.

Credo videre bona
domini in terra vi-
uentium.

Expecta dñm; virili-
ter age, & confortetur
cor tuum, & sus-
stine dñm.

The dirige.

seruaunt in anger.

Be myne helper, forsake
me not, neither dispise
thou me, o God my saui-
our.

Hoꝝ my father and my
mother, haue forsakē me,
but the lord hath takē me

Lorde teache me in thy
waye, and lead me in a
straight pathe, because of
myne enemies.

Delyuer me not to the
myndes of thē that trou-
ble me, foꝝ vniust witness-
es haue risen against me
and haue spokē wickedly.

I trust to se the goodnes
of God in the lande of the
liuyng.

Abyde the lorde, do mā-
fully, ‡ let thine heart be
strengthened, and abyde the
lorde.

Pfal-

The

The dirctge.

Psalmie. xli.

The godly mā is vexed wth them that blaspheme Goddes religion, & beyng pensife, with feruent complaint openeth his heart to God.

Alien as the hart lōgeth after the foun-
taynes of waters, so doth my solle long after the God.

My solle hath thristed after god the strong and li-
uyng God, when shall I come and appeare before the face of god?

My teares were to me day and night in steade of bread, whilest it is dayly sayd vnto me, where is thy God.

These thynges I haue called to mynde, and haue poured furth my solle vn

i. i.

to

Psalmus. xli.

Pius ab impiis vexatur: qui dolens queritur apud deum.

Quemadmodū desiderat ceruus ad fontes aquarū: ita desiderat aīa mea ad te deus.

Sitiuit anima mea ad deum & fontem viuum: quando veniā, & apparebo ante faciem dei? fortem.

Fuerūt mihi lachry me meę panes die ac nocte, dum dicitur mihi quotidie, vbi est deus tuus?

Hęc recordatus sum & effudi in me animam meam: qm̄ trās sibo

sibo in locum taber-
naculi admirabilis,
vsq; ad domum dei.

In voce exultationis
& cōfessionis, sonus
epulantis.

Quare tristis es aīa
mea, & quare con-
turbas me?

Spera in deo: quo-
niam adhuc confite-
bor illi salutare vul-
tus mei & deus me⁹.

Ad me ipsū aīa mea
conturbata est: pro-
pt̄ea memor ero tui
de terra Iordanis, &
Hermonii a monte

Abyss⁹ abyss⁹ (modico
sū iuocat, ī voce cata-
ractarum tuarum.

oēs inun-
dationes. **O**īa excelsa tua &
fluct⁹ tui sup me trā-
sierūt. In

The Letany

to my self, because I shal
depart into a place of mer-
ueilous habitation, vnto
the house of God.

With a voice of gladnes
& reioysyng like the soude
of one that banketteth.

My solle, why art thou
sorrowfull: and why doest
thou trouble me?

Trust in God, for I shal
euer confesse him whiche
is the health of my coun-
tenaūce, and my God.

My solle within my selfe
is troubled, therefore I
shal haue the in mynde in
the land of Iordane, & the
litle moūtaine of Herimō.

De penes calleth vpon
depenes, with the noise of
thy water courses.

All thi raines & thi flud-
des haue ranne ouer me.

In

The dirige.

In the day the lord hath commaunded his mercy, and in the night, his song is with me.

Praier to the God of my life, I shal say vnto God, thou art my defender.

Whi hast thou forgotten me, and why do I go all sorowful, whylest myne enemy doth afflict me.

Whylest my bones are brokē, mine enemies that haue troubled me, haue cast it in my teathe.

Whylest they say euery day, where is thy God?

My solle why arte thou sorowful, and why doest thou trouble me.

Trust in God, for I shal euer confesse him, whiche is the health of my countenance and my God.

In die mandauit dominus misericordiā suam & nocte canticum eius

Apud me oratio deo vite mee: dicā deo sceptor meus es.

Quare oblit⁹ es mei, & quare contristatus incedo, dū affligit me inimicus?

Dū cōfringūtur os fa mea exprobrauerūt mihi, qui tribulant me inimici mei.

Dū dicūt mihi p̄ singulos dies, vbi est:

Quare tristis es aīa mea, & quare conturbas me?

Spera in deo: quoniam adhuc confitebor illi salutare vultus mei & deus me⁹.

The dirige.

Antiphona.

CREDO videre
bona domini, in
terra viventium.

Requie eterna dñe
dona populo tuo:

Et lux perpetua lu-
ceat eis.

Pater noster. &c.

Et ne nos inducas in
tentationem.

Sed libera nos a ma-

Lesio prima. (Iob

Iob. x.

Manus tuæ fece-
runt me, & pla-
sinauerunt me totum
in circuitu, & sic re-
pentè precipitas me?
Memento quod sicut lu-
tum feceris me, &
in puluerem redu-
ces me. Nonne sicut
lac mulsisti me, & si-
cut caseum me coa-
gulaſti?

The anthem.

Trust to se þ good
nes of the lord, in
the land of the liuyng.

Lorde graūt thy people
euerlastyng rest.

And let thy euerlastyng
light shyne on them.

Our father. &c.

And suffre vs not to bee
led into temptation.

But deliuer vs frō euil.

The first lesson.

Thyne hædes hath
made me & fashio-
ned me altogether round
about, and wilt thou de-
stroy me sodeinely? O re-
mēbre: þ thou madest me
as moule of the yearth,
and shalt byyng me into
dust againe, hast thou not
put me together, as it
were milke: and hardned
me

The dirige.

me to cruddes like chese:
Thou hast covered me
with skinne and fleshe &
ioyned me together with
bones & sinowes. Thou
hast graunted me life and
mercy, & the diligent heed
that thou tokest on me,
hath preserved my spirit.

The antheine.

I Knowe that my re-
demer liueth, & that
I, the last daye shall rise
from the yearth, & shalbe
clad agayne with myne
owne skinne, and in mine
owne fleshe I shal se god,
whom I my selfe shal se, &
myne eyes shal loke vpon:
and none other, this hope
is layd vp in my bosome.

The second lesson.

Uerely verely I say
vnto you, he that
i. iii. heareth

gulaſti: Pelle & car-
ne veſtiſti me, oſſib^a
& neruis compegiſti
me. Vitam & miſer-
ericordiam tribuiſti
mihi, & viſitatio
tua cuſtodiuit ſpiri-
tum meum.

Antiphona.

SCio q̄ redēptor
meus viuit, & in
nouiffimo die de ter-
ra ſurrecturus ſum,
& rurfū circūdabor
pelle mea, & ī carne
mea videbo deum:
quē viſurus ſū ego
ipſe, & ocli mei con-
ſpecturi ſūt & nō a-
lius, reſoſita eſt hec
ſpes mea ī ſinu meo.

Lectio ſecunda.

A Men amē dico Iohn. v.
vobis: qui au-
dit

The dirige.

dit verbum meum,
& credit ei qui misit
me, habet vitam eter-
nam, & in iudicium
non venit, sed tran-
sit. A morte in vitam
Amen amē dico vo-
bis, quia venit hora
& nunc est, quando
mortui audient vo-
cē filii dei, & qui au-
dierint viuent. Sicut
enim pater habet vi-
tam in semetipso, sic
dedit & filio habere
vitam in semetipso,
& potestatem dedit
ei iudicium facere,
quia filius hoīs est.
Nolite mirari hoc,
quia venit hora in
qua omnes qui in
monumentis sunt,
audiēt vocē filii dei.
Et procedēt qui bo-
na fecerunt, in resur-
rectionē

heareth my worde, & bele-
ueth on him that sent me,
hath euerlastyng life, and
cōmeth not into damna-
tion, but passieth frō deth
to life. Verely verely I
say vnto you, the houre
shal come, and nowe it is
when the dead shal heare
the voyce of the sonne of
God, and they that heare
shal liue: for as the father
hath life in him selfe, so
likewise hath he geuē to
sonne to haue life in him
selfe, and hath geuen him
power also to iudge, be-
cause he is the sōne of mā
Marueile not at this, for
the houre cōmeth, in y whi-
che al that are in the gra-
ues shal heare the voyce
of the sonne of God. And
they that haue done good
shal

The dirige.

shal come furth vnto the resurrection of life, & they that haue done euil, vnto the resurrection of damnation.

The anthem. i. Thess. iiii

Brethren, we wolde not that ye shoulde be ignorant as concerning them, the whiche are fallen a slepe, that ye sorowe not as other do, whiche haue no hope. For if we beleue that Jesus died & rose againe, euen so, them whiche slepe with Jesus, God shal bring with him

The third lesson. i. Cor. xv.

Behold I shewe you a misterie, so thely we shal all rise, but we shal not be chaunged: In a moment, in the twincklyng of an eye, at the last

i. iiii. trumpe

rectionem vitæ: qui vero mala egerunt, in resurrectionem iudicii.

Antiphona.

Nolumus vos ignorare fratres de dormientibus, ut non contristemini, sicut & cæteri qui spem non habent. Si enim credimus quod Iesus mortuus est, & resurrexit, ita & deus eos qui dormierunt per Iesum, adducet cum eo.

Lectio tertia.

Ecce, mysterium i. Cor. xv vobis dico. Omnes quidem resurgemus, sed non omnes immutabimur. In momento, in ictu oculi,

The dirige.

culi, in nouissima tuba (canet enim) & mortui resurgent incorrupti, & nos immutabimur, oportet enim corruptibile hoc induere incorruptionem, & mortale hoc induere immortalitatem. Cum autem mortale hoc induerit immortalitatem, tunc fiet sermo qui scriptus est: Absorpta est mors in victoria, Vbi est mors victoria tua? Vbi est mors stimulus tuus? Stimulus autem mortis, peccatum est: virtus vero peccati lex. Deo autem gratias, qui dedit nobis victoriam, per dominum nostrum Iesum Christum.

trumpet, for the trūpe shal blowe, and the dead shal rise incorruptible, & we shalbe chaūged, for this corruptible must put on incorruption, & this mortal must put on imortaltie: when this corruptible hath put on incorruptiō, and this mortal hath put on immortalitie, thē shalbe brought to passe the sayng that is wrytten: Deathe is swallowed vp in victory, death where is thy victory: O death where is thy sting: The sting of deathe is synne, and the strēgth of synne is y^e law: But thākes be vnto God whiche hath geuē vs victory, throughe oure lorde Iesu Christ.

The dirige.

The anthem.

Deliver me good
lorde from eternal
death, in y^e dreadful daye,
whē that heauē & y^e earth
shalbe moued, and thou
shalt iudge the worlde by
fyr. This day is the day
of ire, of wretchednesse &
misery, the great day and
very bitter.

Deliver not to beastes o
lorde, the solles of them
that cōfesse the, & forget
not at length the solles of
thy poore people.

Psalme. xxix.

Thākes be geuen for health
recovered. The goodnes of god
is praised, who for a litle aduer-
sities sendeth muche comfort.

I will exalt the, o
lorde, for thou hast
defēded me, & not suffered

i. v. myne

Antiphona.

Libera me domine
à morte eterna i
die illa tremēda, qñ
coeli mouendi sunt
& terra, dū veneris
iudicare sæculū per
ignem.

Dies illa dies ire: ca-
lamitatis & miserix,
dies magna & ama-
ra valde.

Ne tradas bestiis a-
nimas confitentium
tibi, & ne obliuiscas
ris in eternū animas
pauperum tuorum.

Psalmus, xxix.

Gīarū actio ob recupa-
tā sanitatē, bonitatis dei
laus, q̄ leues aduersitates
gravi mutat solatio.

Exaltabo te domi-
ne quoniā susce-
pisti me, nec delecta-

sti

The dirige.

sti inimicos meos fu
per me.

Domine deus meus
clamaui ad te, & sa-
naſti me.

Dñe eduxiſti me ab
iferno aīam meā: ſal-
uaſti me a descendē-
tibus in lacum.

Pſallite domino ſcti
eius: & confitemini
memoriae ſanctita-
tis eius.

Qm̄ ira in indigna-
tione eius: & vita in
volūtate eius.

Ad vesp̄erū demora-
bit̄ fletus, & ad ma-
tutinum letitia.

Ego autē dixi ī abū-
dantia mea, nō mo-
uebor in eternum.

Dñe in volūtate tua
p̄ſtituisti decori meo

vir-

myne enemyes to haue
their pleasure vpon me.

O lord my God I haue
cried vnto the, and thou
haſt healed me.

Lord thou haſt brought
my ſolle out of hel, thou
haſt preſerued me frō the
that deſcend into the pit.

S yng vnto the lord ye
that be his ſainctes, and
geue thankes with a re-
mēbraūce of his holynes.

Hoꝝ ther is wrath in his
diſpleaſure, and life in his
wyll.

At the euening wailynge
ſhal abide, but in the moy-
nyng, gladnes.

In my welthines I ſaid
I ſhal neuer moꝝe be re-
moued.

Lorde, through thi good
wyl thou gaueſt ſtrength
to

The dirige,

to my beautye.

Thou diddest turne thy face from me, and I was all astonned.

Unto the, o lord, wil I crye, and I wyll pray to my God.

What profite is there in my blud, whē I shal descend into corruption.

Shal dust geue thankes to the: or shall it declare thy trueth:

The lord hath heard, & hath taken mercy on me, the lord is made myne helper.

Thou hast turned my sorrowe into ioy, thou hast cut of my sacke cloth, and hast compassed me with gladnes.

That my glozy might syng to the without grief,
o my

virtutem.

Auertisti faciem tuā a me, & factus sum conturbatus.

Ad te domine clama bo: & ad deum meū deprecabor.

Que vtilitas in sanguine meo, dū descēdero ī corruptionē?

Nūquid cōfitebitur tibi puluis, aut annūciabit veritatē tuam?

Audiuit dominus & misertus est mei: dominus factus est adiutor meus.

Conuertisti planctū meum ī gaudiū mihi: concidisti faccum meum, & circundeadisti me letitia.

Vt cantet tibi gloria mea & non compūgar:

gar , domine deus
meus in eternum cō-
fitebor tibi.

Esa. xxxviii.

*Gratiae agunt ob restitu-
tam valetudinem.*

EGo dixi, in dimi-
dio dierū meorū
vadā ad portas īferi.

Quesiui residuū an-
norum meorū: dixi,
nō videbo dñm deū
in terra viuentium.

Non aspiciam ho-
minem vltra, & ha-
bitatorem quietis.

Generatio mea abla-
ta est & conuoluta
est à me, quasi taber-
naculum pastorum.

Precisa est velut à te-
xēte vita mea, dū ad-
huc ordiner, succidit
me de manē vsq; ad-
vesperam, finies me.

The dirige.

O my lorde God, I shall
euermore geue thankes
to the.

Esa. xxxviii.

*Thankes for recovery
of helth.*

ISayd, in the mid-
dest of my daies I
shal go to the gates of hel.

I desired the residue of
my yeres, I sayd, I shal
not se the lord God in the
land of the liuyng.

I shal se mā nomore, nor
him that dwelleth in rest.

My tyme is taken from
me, and folden vp, as the
shepardes tent.

My life is cut of, like a
weauers webbe: when I
yet begā, he cut me doune
from mornynge vntill the
night thou wilt make an
ende of me.

Spe

I was

The Dirige.

I was in hope vntyll
mornynge, but as a Lyon,
so he brused al my bones.

From mornynge vntill
night thou wilt make an
end of me, as a yong swa-
lowe, so shal I chattered, &
shal mourne as a doue.

Myne eyen daseied with
lokyng on high.

Worde I suffre force, an-
swere for me, what shal
I say: or what shal he an-
swere, sins I haue done it:

I shal remembre all my
yeres vnto the, with bit-
ternes of my heart.

Worde if life be thus, and
the life of my spirit be af-
ter suche sorte, thou shalt
correct me, and quicken
me, lo, in peace my sorow
is most bitter.

But thou hast deliuered
my

Sperabā vsq; ad ma-
ne: quasi leo sic con-
triuuit oīa ossa mea.

De manē vsq; ad ve-
speram finies me, si-
cut pullus hirundi-
nis sic clamabo: me-
ditabor vt colūba.

Atenuati sunt oculi
mei suspiciētes ī ex-

Dñe vī pati- (celso.
or, rñde p me: quid
dicā, aut qd rñdebit
mihi, cū ipse fecerī.

Recogitabo tibi oēs
annos meos in ama-
ritudine aīę meę.

Domine si sic viuit,
& in talibus vita spi-
ritus mei, corripies
me, & viuicabis me:
ecce, ī pace amaritu-
do mea amarissima.

Tu autē eruisti ani-
mam

The dirige.

ma meã vt nõ p̄iret:
p̄ieciſti poſt tergũ
tuũ oĩa peccata mea.

Quia nõ ñfernº cõfi-
tebit tibi, neq; mors
laudabit te, nõ expe-
ctabũt, q̄ descẽdũt ñ
lacũ, veritatẽ tuam.

Viuẽs viuẽs ipſe cõ-
fitebitur tibi, ſicut &
ego hodiẽ: pater fi-
liis notam faciet ve-
ritatem tuam.

Dñe ſaluũ me fac: &
pſalmos n̄ros cãtabi-
mus cunctis diebus
vitæ n̄re ñ domo dñi

Psalmus. lxx.

*Deum vnicum noſtrũ
refugiũ oremus, in ipſo
ſperemus, ipſum
magnificemus*

IN te domine ſpe-
raui, non confun-
dar in æternum: in
iustitia

my ſolle that it ſhulde not
perilhe, thou haſt caſt be-
hind thi backe al my ſines

Hoz neither hell ſhall
knowledge the, nor death
ſhall praife the: they that
deſcende into the pit ſhal
not loke for thy verite.

He that is liuyng, the li-
uyng perſon ſhall know-
ledge ȳ like as I do now,
the father to the children
ſhall declare thy trueth.

Preſerue me, O lord, &
we ſhall ſyng pſalmes in
the Lordes houſe all the
daies of our life.

Psalme. lxx.

With God is our onely re-
fuge, we muſt praye to him, and
in him put al our truſt, & him
praife and magnifie.

In the, O lord, haue
I put my truſt, let
me neuer be cõfounded, in
thy

The dirige.

thy righteousnes deliuer
me.

Incline thine eare vnto
me, & make speede to saue
me.

Be vnto me a protectour
as God, and as a place of
fortresse for to saue me.

For thou art my strength
and refuge.

Deliuer me, o my God,
out of the hand of the sin-
ner, out of the hand of the
law breaker, & the vniust.

For thou, o lord, art my
patience, thou o lord, art
my hope, euen from my
youth.

Through the haue I
bene holden vp euer syns
I was borne, thou art my
defendour syns I came
furth of my mothers wōb

My singyng alway is of
the

iustitiā tuā liberā
me.

Inclina ad me aurē
tuam, accelera vt e-
ruas me.

Esto mihi ī deū pte-
ctorē, & ī locū muni-
tū vt saluū me facias

Quoniam firmamētū meū
& refugiū meū es tu.

Deus meus eripe me
de manu peccatoris,
& de manu cōtra le-
gē agentis & iniqui.

Quoniam tu es pa-
tientia mea domine:
domine spes mea à
iuuentute mea.

In te confirmatus sū
ex vtero de ventre
matris meę: tu es p-
tector meus.

In te cantatio mea
semper,

semper, tãq̃ prodigiũ factus sũ multis,
& tu adiutor fortis.

Repleatur os meum
laude: vt cãtem glo-
riam tuam, tota die
magnitudinem tuã.

Ne proiicias me in
tẽpore senectutis: cũ
defecerit virtus mea
ne derelinquas me.

Quia dixerunt ini-
mici mei mihi: & qui
custodiebant animã
meam, consilium fe-
cerunt in vnum.

Dicẽtes, deº dereli-
quit eũ: p̃sequimini
& cõprehẽdite eũ, q̃a
non est qui eripiat.

Deus ne elongeris à
me: deus meus ĩ au-
xiliũ meũ respice.

Confun-

The dirige.

the, I am made as a wõ-
der vnto many, but thou
art a strong helper.

Let my mouthe be filled
with thy praise, that I
may syng thy glory & thy
magnificence all the daye
long.

Cast me not away in the
tyme of age, forsake me
not when my strength
fayleth me.

Hoꝝ myn enemies spake
against me, and they that
layd wait foꝝ my soule, did
take their counseile toge-
ther,

Saiyng, God hath foꝝ-
saken him, persecute him,
and take him, foꝝ there is
none to deliuer him,

Go not farre from me, o
my God haue regarde to
helpe me.

Let

The dirige.

Let them be confounded
& perishe that are against
my soule.

Let the be couered with
shame and dishonor, that
seke to do me euil.

But I wyl alway trust,
and I wil praise the more
and more.

My mouth shall speake
of thy righteousnes & thy
saluation all the day.

Because I know no let-
ter, I wyl entre into the
strength of the lord: lorde
I wyl make mention of
thy onely righteousnes.

Thou o god hast taught
me from my youth hither
to, and I shall tel of thy
wonderous workes.

And vnto age and olde-
nes, o god forlake me not.

Untyll I shewe thy
k.i. strength

Cōfundantur & de-
ficient detrahentes
anime mee, operian-
tur cōfusione & pu-
dore, qui querunt
mala mihi.

Ego autē semp spera-
bo: & adiiciā super
omnē laudē tuam.

Os meū annūciabit
iustitiā tuā: tota die
salutare tuum.

Qm nō cognoui li-
teraturam, introibo
in potētias dñi: dñe
memorabor iustitię
tuę solius.

Deus docuisti me à
iuuētute mea & vsq̃
nunc, pronunciabo
mirabilia tua.

Et vsq̃ ī senectā & se-
niū, de⁹ ne dereliq̃s

Donēc annūciē (me.
brachiū

brachiū tuū gñratio
ni oī, que vētura est.

Potētīā tuā & iusti-
tiā tuā deus, vsq; in
altissima que fecisti
magnalia, deus quis
similis tibi.

Quātas ostēdisti mi
hi tribulatiōes mul-
tas & malas & cōuer-
sus viuificasti me: &
de abyssis terræ ite-
rum reduxisti me:

Multiplicasti ma-
gnificentiam tuam;
& conuersus conso-
latus es me.

Nam & ego confite-
bor tibi ī vasis psal-
mi veritatem tuam
deus: psallam tibi in
cithara sanctus Isra-
ēl.

Exultabūt labia mea
cum

The Dirige.

strēgh vnto generations
yet for to come.

Why power, & thi righte-
ousnes, o God, vntill the
highest marueile, whiche
thou hast wrought o God
who is like vnto the:

O what great & euil ad-
uersities hast thou shewed
me: and yet diddest thou
turne & refresh me, yea, &
broughtest me againe frō
the depes of the yearth.

Thou haste multiplied
vpō me thi magnificence,
and thou hast returned
and comforted me.

Therfore wyll I praise
the and thy trueth, o God
in the instrumētes of mu-
sike, vnto the wyll I syng
vpō the harp, whiche art
the onely God of Israel.

My lippes will be sayne
when

The dirige.

When I syng vnto the, & so wyll my colle also whiche thou hast redeemed.

My tong also shall talke of thi righteousnes al the day long, for they are confounded and brought vnto shame, that seke to do me euil.

cum cantauero tibi, & anima mea quam redemisti.

Sed & lingua mea tota die meditabitur iustitiam tuam: cum confusi & reueriti fuerint qui querunt mala mihi.

The anthem.

I Am the resurrectiō and life, he that beleueth in me, yea, although he were dead, yet shall he liue, & whoso euer liueth & beleueth in me, shall not se euerlastyng death.

Lord haue merci vpo vs
Christ haue merci vpo vs
Lord haue merci vpo vs.

Our father. &c.

And suffre vs not to be led into temptation.

But deliuer vs from euil.

Antiphona.

E Go sum resurrectio & vita, qui credit in me, etiam si mortu⁹ fuerit, viuet. Et qui viuit & credit i me, mortem nō videbit in eternum.

Kyrie eleēson.

Christe eleēson.

Kyrie eleēson.

Pater noster. &c.

Et ne nos inducas in tentationem.

Sed libera nos à ma

k.ii.

Loꝝde

lo.

Requie

The dirige.

Requiē eternā dñe
dona populo tuo:

7 Et lux perpetua lu-
ceat eis.

A porta inferorum,
Erue dñe aīas eorū.

Credo videre bona
domini,

In terra viuentium.

Dñe exaudi oīonē
Et clamor me⁹ (meā.
ad te viniat.

Oremus.

DEus qui nos p
Pauli apostoli
tui os docuisti, de
dormiētibus ī Chō
non dolere: cōcede
nobis quesumus, vt
in aduentu filii tui
domini nostri Iēsu
Christi, & nos cete-
ricq; fideles populi
oēs qui ē vita migra-
runt, ad gaudia gēna
feliciter

Lorde geue thy people
eternal rest.

And light perpetual shine
on them.

From the gates of hel.
Lord deliuer their soules.

I trust to se the goodnes
of the lorde.

In the land of life.

Lorde heare my praier.

And let my crye come to
the.

Let vs pray.

O God, whiche by the
mouth of S. Paule
thyne apostle hast taught
vs, not to wayle for them
that slepe in Christ: Graūt
we beseeche the that in the
cōmyng of thy sonne our
lorde Iesu Christ, bothe
we & al other faithful peo-
ple beyng departed may
be graciously brought vn-
to

The dirige.

to the ioyes euerlastyng,
which shalt come to iuge
the quicke and dead, & the
worlde by fire. Amen.

Almighty eternal
God, to whō ther
is neuer any praiſer made
without hope of merci, be
mercyfull to the ſolles of
thy ſeruautes beyng de-
parted from this worlde,
in the confession of thy
name, that they maye be
aſſociat to the cōpany of
thy ſainctes. Thorough
Chriſt our lozde. Amen.

Horde, bowe thyne
eare vnto our prai-
ſers, wherin we deuoutly
cal vpon thy mercy, that
thou wilt beſtowe the ſol-
les of thy ſeruautes whi-

k. iiii.

che

feliciter pducamur.
Qui venturus es iu-
dicare viuos & mor-
tuos & ſeculum per
ignem. Amen.

Omnipotens æ-
terne deus, ad
quem nunq̄ sine ſpe
miſericordiæ preces
funduntur, miſerere
animarū ſeruorū tu-
orū, qui ex hoc mū-
do deceſſerunt ī tui
nominis cōfeſſione,
vt ſanctorum tuorū
conſortio perfruan-
tur. Per Chriſtū do-
minū noſtrū. Amē.

Inclina dñe aurē
tuā precibus no-
ſtris, qui obnixè mi-
ſericordiam tuā im-
ploram⁹, vt animas
famulorum tuorum

quas

quas ex hoc saeculo
migrare fecisti in pa-
cis quietisq; loco con-
stituas, & sanctorum
tuorum iubeas esse
confortes. Per Chri-
stum dominum no-
strum. Amen.

Quesumus dñe
vt famulorum
tuorum preces
animabus seruorum
tuorum profint, vt
eos & à peccatis om-
nibus purges, & re-
dēptionis tuæ facias
esse participes,
Qui viuís & re-
gnas deus p-
oīa secula
seculorū.
Amen.

Fidelium aīarū mi-
serere deus. Amen.

Hic

The Dirige.

the thou hast comanded
to depart frō this world)
in the countrey of peace &
rest, and cause them to be
made parteners with thy
holy seruañtes. Through
Christ our lorde. Amen.

We beseeche the lorde,
that the praier of thy
suppliañtes maye auayle
to the solles of thy seruañ-
tes, that thou wilt bothe
purge them of all their
sinnes, and cause them
to be partakers of thy
redemption, whiche
liuest and reignest
God worlde with-
out ende.

Amen.

God haue mercy on all
christen solles.

The

The commendations.

This psalme is the. A. B. C. of godly loue, the paradise of learning, the shop of the holy gost, the schole of trueth. In whiche appeareth howe the sainctes of God esteeme his holy lawes, howe feruently they be geue vnto the, howe it greueth them that they shulde be dispised, howe feruently they desyre to learne them, to walke in them, and to fulfyl them: fynally, how the transgressours & aduersaries of them shalbe punished & destroyed.

Hic psalmus est alphabeta diuine charitatis, doctrine paradisi, officina spiritus sancti, schola veritatis. In quo apparet quantum estimant pii sanctas dei leges, quam ardent illis in ferreant, quam egre ferant illarum correptionem, quam auide illas discant, ut in illis abuterentur, denique, in hoc constat, quod illarum transgressores & hostes punientur & peribunt.



Blessed are they that be vnspotted in the way, whiche walke in the lawe of

the lorde.

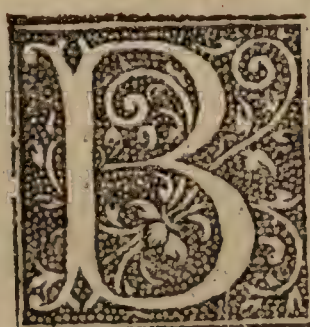
Blessed are they y^e serche his testimonies, that seke him with al their heart.

How thei that worke wickednes, haue not walked in his waies.

k.iiii.

Thou

Tu



Beati in psal. cxviii
maculati in via,
qui ambulant

in lege domini.

Beati qui scrutantur testimonia eius, in toto corde exquirunt eum.

Non enim qui operantur iniquitatem, in visis eius ambulauerunt

The commendations.

Tu mandasti mandata tua custodiri nimis.

Vtinā dirigātur vię mee ad custodiēdas iustificationes tuas.

Tunc non confundar cum perspexero in mandatis tuis.

Confitebor tibi ī directione cordis, ī eo q̄ didici iudicia iustitię tuę.

Iustificationes tuas custodiā nō me dere linquas vsq̄ quaq̄.

IN q̄ corrigit adulescētior viā suā in custodiendo sermones tuos.

In toto corde meo exquisiui te, ne repellas me a mādatiis tuis

Thou haste cōmaunded thi cōmaundementes very straightly to be kept.

Wolde God my wayes might be directed to kepe thy iustifications.

Then shal I not be confounded when I shal behold all thy commaundementes.

I shal confesse vnto the with a right heart, when I haue lerned y iudgemētes of thy righteousnes.

I shal kepe thy iustifications, forsake me not vtterly.

Wherin doeth the yong man correcte his life in keepyng of thy wordes.

With al my hart I haue sought the out, put me not away frō thy cōmaundementes.

In

In

The commendations.

In my heart I haue hid
thi wordes, that I might
not offende the.

O lord thou art blessed,
teache me thy iustifica-
tions.

With my lippes I haue
bene tellyng al the iudge-
mentes of thy mouth.

I haue had delight in þ
wai of thi testimonies, as
in al maner of riches.

I wyl be exercised in thi
cōmaundementes, and I
wyl cōsider thy waies.

I wyl study in thy iusti-
fications, I wyl not for-
get thy wordes.

Reuard thi seruaūt,
quicken me, and I
shal kepe thy wordes.

Open myne eyes, and I
shal consider the meruei-
lous thinges of thy lawe.

k. v.

I am

In corde meo abscon-
di eloquia tua, vt nō
peccem tibi.

Benedictus es domi-
ne: doce me iustifica-
tiones tuas.

In labiis meis pro-
nunciaui omnia iu-
dicia oris tui.

In via testimoniorū
tuorū delectat⁹ sū, si-
cut ī oībus diuitiis.

In mandatis tuis e-
xercebor: & confide-
rabo vias tuas.

In iustificatiōib⁹ tuis
meditabor: nō obli-
uiscar sermōes tuos.

Retribue seruo
tuo, viuifica me
& custodiā sermōes

Reuela oculos (tuos.
meos, & cōsiderabo
mirabilia de lege tua

Incola

The commendations.

Incola ego sum in terra, non abscondas a me mandata tua.

Concupiuit anima mea desiderare iustificationes tuas in omni tempore.

Increpasti superbos maledicti qui declinant a mandatis tuis.

Aufer a me opprobrium & contemptum, quia testimonia tua exquisiui.

Beni sederunt principes, & aduersum me loquuntur seruus autem tuus exercebat in iustificationibus tuis.

Non & testimonia tua meditatio mea est, & consilium meum iustificationes tue.

Adhesit pauperi anima mea, vivifica me secundum verbum

I am a stranger in the land, hide not from me thy commandments.

My soule hath coveted to desire thy iustifications at all tymes.

Thou haste rebuked the proude, cursed are they whiche declyne from thy commandments.

Take from me rebuke & contempt, for I haue sought after thy commandments.

How Princes haue bene set against me, and they spake against me, but thy seruant was still exercised in thy iustifications.

How thy testimonies are my meditation, thy iustifications are my counsel.

My soule hath cleaved to the ground, quicken me accordyng to thy

The commendations.

thy worde.

I haue shewed thy wayes, & thou hast heard me, teach me thy iustificatiōs.

Instruct me in the way of thy iustifications, and I shalbe exercised in thy merueilous workes.

My soule hath slept for werynes, confirme me in thy wordes.

Remoue frō me the way of iniquitie, & accordyng to thy lawe, haue mercy on me.

I haue chose the way of truth, I haue not forgotten thy iudgements.

I haue cleaved to thy testimonies, O lorde, put me not to confusion.

I haue runne the way of thy commaundementes, when thou hast enlarged my

verbum tuum.

Vias meas annūciaui, & exaudisti me: doce me iustificatiōes tuas.

Viam iustificatiōum tuarū instrue me, & exercebor in mirabilibus tuis.

Dormitauit aīa mea pro tēdio: confirma me in verbis tuis.

Viam iniquitatis amoue à me: & de lege tua miserere mei.

Via veritatis elegi: iudicia tua non sum oblitus.

Adhesi testimoniis tuis domīe, noli me confundere.

Viam mandatorum tuorum cucurri, cū dilatasti cor meum.

Legē.

The commendations.

Legem pone mihi domine viam iustificationum tuarum, & exquiram eam semper.

Da mihi intellectum, & scrutabor legem tuam: & custodiam illam in toto corde meo.

Deduc me in semitamandatorum tuorum quia ipsam volui.

Inclina cor meum in testimonia tua, & non in auaritiam.

Auerte oculos meos ne videant vanitatem: in via tua viuifica me.

Statue seruo tuo eloquiū tuū in timore tuo.

Amputa opprobrium meū quod suspicatus sum, quia iudicia tua iucunda

Ecce concupiui mandata

my heart.

O Lord, set the way of thy justifications to me for a law, & I will ever seek it out.

Give vnto me vnderstanding, and I shall searche thy lawe, and shall kepe it with myne whole heart.

Lead me in the path of thy commaundementes, for that haue I desired.

Bowe myne heart into thy testimonies, and not into coueteousnes.

Turne away myne eyes that they see not vanitie, quicken me in thy way.

Set thy worde vnto thy seruaunt in thy feare.

Out of the rebuke that I am afrayde of, for thy iudgements be good.

Ho, I haue desired thy com-

The commendations.

cōmaundementes, in thy
equitie quicken me.

AND let thy mercye
come vpon me, O
lorde, and thy helth accor
dyng to thy promise.

AND I shall answere to
them that vpbzayde me,
for I haue trusted in thy
wordes.

AND take not the worde
of trueth from my mouth
vtterly, for I haue muche
trusted in thi iudgemētes

AND I wyll kepe thy
lawe alway, worlde with
out ende.

AND I haue walked at
large, for I haue sought
thy cōmaundementes.

AND I spake of thi testi
monies in the sight of kin
ges, & I was not ashamed
AND I haue mused on
thy

data tua in equitate
tua viuifica me.

ET veniat super
nos mīa tua do me.
mine: salutare tuū se
cūdū eloquiū tuum

Et respondebo ex p
brantibus mihi ver
bum, quia speraui in
sermonibus tuis.

Et ne auferas de ore
meo verbū veritatis
vsq̄quaq̄, q̄a ī iudi
ciis tuis sup̄speraui.

Et custodiā legē tuā
semper ī seculum &
in seculum seculi.

Et ambulabā in lati
tudine, quia manda
ta tua exquisiui.

Et loquebar de testi
mōis tuis ī cōspectu
regū, & nō cōfūde

Et meditabar. (bar.
in

The commendationis.

in mādatiſ tuiſ , que
dilexi.

Et leuaui man⁹ me-
as ad mandata tua
que dilexi: & exerce-
bor in iuſtificatio-
nibuſ tuiſ.

Memor eſto ver-
bi tui ſeruo tuo
in quo mihi ſpem
dediſti.

Hæc me coſolata eſt
in humilitate mea:
quia eloquium tuū
viuificauit me.

Superbi iniquè age-
bant vſq; quaq; a le-
ge autem tua nō de-
clinauit.

Memor fui iudicio-
rum tuorum à ſecu-
lo domine , & con-
ſolatus ſum.

Defectio

thy commaundementes,
whiche I haue loued.

And I haue liſt vp my
handes to thi cōmaunde-
mētes whiche I haue lo-
ued , and I ſhall be occu-
pied in thy iuſtifications.

Remēbre thy worde
to thy ſeruaunt, in
whiche thou haſt geuen
me hope.

The ſame hath cōforted
me in myne affliction, for
thy word hath quickened
me.

The proude men haue
done wickednes on euery
ſide, but I haue not ſwar-
ued from thy lawe.

I haue bene myndful of
thi iudgemētes good lord
from the beginning of the
worlde, and haue bene
comforted.

I haue

The commendations.

I haue fainted because
of sinners that forsake thi
lawe.

Thy iustifications were
my songes in the place of
my waifaryng.

In the night season I
haue thought of thi name
O lord, and I haue kept
thy lawe.

I had this because I ser-
ched out thy iustifications

O Lord, thou art my
portion, I haue pro-
mised to kepe thy lawe.

I haue besought thi ma-
iestie with all my hearte,
haue mercy on me accor-
dyng to thi worde.

I haue consydered my
waies, and I haue tur-
ned my feete into thy testi-
monies.

I am ready, and am not
trou-

Defectio tenuit me
p peccatorib⁹ dereli-
quentibus legē tuā.

Cātabiles mihi erāt
iustificatiōes tuę, ī lo-
co pegrinatiōis meę.

Memor fui nocte
nominis tui dñe: &
custodiui legē tuā.

Hęc facta est mihi:
quia iustificationes
tuas exquisiui.

Portio mea domi-
ne, dixi custodi-
re legem tuam.

Deprecatus sum fas-
ciē tuā in toto corde
meo: miserere mei se-
cundū eloquiū tuū.

Cogitavi vias me-
as: & conuerti pe-
des meos in testimo-
nia eius.

Paratus sum & non
sum

The commendations.

Sū turbatus vt custo-
diam mandata tua.

Funes peccatorum
circumplexi sūt me,
& legem tuam non
sum oblitus.

Media nocte surge-
bam ad cōfitendum
tibi, super iudicia iu-
stificationis tuę,

Particeps ego sū oī-
um timētiū te, & cu-
stodiētiū mādata tua

Mīa tua domine ple-
na est terra, iustifica-
tiones tuas doce me.

Bonitatem fecisti
cū seruo tuo do-
mine, secundum ver-
bum tuum.

Bonitatem & disci-
plinam & scientiam
doce me, quia in mā-
datis tuis credidi.

Priusq̃

troubled to kepe thi com-
maundementes.

The bondes of sinners
haue bewrapt me, and I
haue not forgotten thy
lawe.

I rose vp in the middes
of the night to geue than-
kes, for the iudgements
of thy iustification.

I am partaker of al that
feare the, and of thē that
kepe thi cōmaundemētes

O lord, the yearth is ful
of thy mercye, teache me
thy iustifications.

Thou hast dealt gēt-
ly with thi seruaūt
O lord, accordyng to thi
worde.

Teach me goodnes, ler-
nyng and knowledge, for
I haue beleued thy com-
maundementes.

Before

The commendations.

Before I was humbled,
I dyd synne, therefore I
haue kept thy worde.

Thou art good & in thy
goodnes teache me thy
iustifications.

The iniquitie of proud
men is multiplied vpon
me, but I withal my hole
heart shall serche out thy
cōmaundementes.

Their heart is congeled
like milke, but I haue
thought vpon thy cōmaū-
dementes.

It is good for me, that
thou hast hūbled me, that
I may lerne thi iustifica-
tions.

The lawe of thy mouth
is dearer to me, thē thou-
sādes of golde and siluer.

Thy handes haue
made me and four

l.i. med

Priusq̄ humiliarer
ego deliq̄: p̄p̄tea elo-
quiū tuū custodiui.

Bonus es tu, & ī bo-
nitate tua doce me iu-
stificationes tuas.

Multiplicata est sup̄
me iniquitas super-
borum: ego autem ī
toto corde meo scru-
tabor mandata tua.

Coagulatum est sic-
cut lac cor eorum: e-
go vero legem tuam
meditatus sum.

Bonum mihi quia
humiliasti me, vt di-
scam iustificationes
tuas.

Bonū mihi lex oris
tui, super milia auri
& argenti.

Manus tuę fece-
rūt me, & pla-
smauerūt

The commendations.

Imauerunt me : da
mihi intellectum, vt
sciam mandata tua.

Qui timent te vide-
bunt me, & letabun-
tur, quia in verba tua
super speraui.

Cognoui dñe quia
equitas iudicia tua:
& in veritate tua hu-
miliaſti me.

Fiat mīa tua vt cōfo-
letur me: ſecūdū elo-
quiū tuū ſeruo tuo.

Veniāt mihi miſera-
tiōes tuę, & viuā: quā
lex tua meditatio me

Confundātur ^{(a est.}
ſuperbi, quia iniuſte
iniquitatem fecerūt
in me : ego autem e-
xercebor in manda-
tis tuis.

Conuertantur mihi
timen-

med me, gette me vnder-
ſtanding to learne thy cō-
maundementes.

They that feare the ſhal
ſe me, and be glad, becauſe
I haue truſted muche in
thy wordes.

I knowe O lord, that
thy iudgemētes are right
& in thy trueth thou haſt
humbled me.

Let thy mercy be to com-
fort me, accordyng to thy
worde vnto thi ſeruaunt.

Let thy mercies come to
me, and I ſhal liue, for thi
lawe is my ſtudy.

Let the proude whiche
wrongfully haue done
wickednes vnto me, be cō-
founded, and I wyll be
occupied in thy commaū-
dementes.

Let thē be turned to me
whiche

The commendations.

Whiche feare the, & they
that knowe thy testimo-
nies.

Let my heart be imma-
culat in thy iustifications
that I be not confounded.

My soule hath longed
for thy saluation, &
I haue trusted muche vpon
to thy worde.

Myne eyes haue longed
for thy promyse sayng:
Whē wilt thou cōfort me?

For I am made like a
bottel in the smoke, I
haue not forgotten thy
iustifications.

How many be the daies
of thy seruānt, when wilt
thou geue iudgement of
them that persecute me?

Wicked men haue tolde
me fables, but not after
thy lawe.

timentes te, & qui
nouerunt testimo-
nia tua.

Fiat cor meū imma-
culatū ī iustificatiōi
b' tuis, vt nō cōfūdar

Defecit ī salutare
tuū anima mea
& in verbum tuum
super speraui.

Defecerūt oclī mei ī
eloquiū tuū; dicētes
qñ cōsolaberis me?

Quia factus sū sicut
vter in pruina; iu- fumo
stificationes tuas nō
sum oblitus.

Quot sunt dies ser-
ui tui? quando facies
de p'sequentibus me
iudicium?

Narrauerunt mihi
iniqui fabulationes:
sed non vt lex tua.

The commendations.

Omnia mandata tua
a veritas: iniqui per-
secuti sunt me, adiu-
ua me.

Paulominus confu-
mauerunt me in terra
ego autem non dere-
liqui mandata tua.

Secundum misericor-
diam tuam viuifica me
& custodiam testi-
monia oris tui.

In æternum do-
mine verbum tu-
um permanet in celo

In generatione & ge-
nerationem veritas
tua, fundasti terram
& permanet.

Ordinatione tua pse-
uerat dies: quoniam
omnia seruiunt tibi.

Nisi quia lex tua medi-
tatio mea est, tunc
forte

All thy commaundemen-
tes is true, wicked men
haue persecuted me, suc-
cour me.

They had almost made
an end of me in the yearth
but I haue not forsaken
thy commaundementes.

Quicken me accordyng
to thy mercy, and I shall
kepe the testimonies of
thy mouth.

O Lorde, thy worde
enduereth in heaue
euerlastyngly.

Thy true, remayneth
from generation to gene-
ration, thou hast founded
the yearth, & it abydeth.

By thyne ordinaunce the
day continueth, for al thin-
ges obey vnto the.

Except thi law had bene
my meditation, peradue-
ture

The commendations.

ture I had perished in my trouble.

I shal neuer forget thy iustifications, for in them thou hast quickened me.

I am thyne, saue me, for I haue sought out thy iustifications.

Synners haue awayted me to destroy me, I haue vnderstande thy testimonies.

I see that all perfection hath an ende, thy cōmaūdemente is very brode.

O Lorde, howe much haue I loued thy lawe, it is my studye all the day long.

Thou haste made me wise ouer myne enemies throughe thy cōmaūdement, for it is euer with me.

l.iii.

I haue

forte perissem in humilitate mea.

In eternū nō obliuiscar iustificatiōes tuas, quia in ipsis uiuificatus sum.

Tu sū ego saluati me uū me fac, quoniam iustificatiōes tuas exquisiui.

Me expectauerunt peccatores ut perderent me, testimonia tua intellexi.

Oīs cōsummationis uidi finē, latum mādatum tuum nimis.

Quomodo dilexi legem tuam domine, tota die meditatio mea est.

Super inimicos meos prudentem me fecisti mandato tuo, quia in eternum michi est.

Super

The commendations.

Super omnes docētes me intellexi, quia testimōia tua meditatio mea est.

Super fenēs intellexi, quia mandata tua quesui.

Ab oīvia mala prohibui pedes meos, ut custodiā verba tua.

Aiudiciis tuis non declinaui, quia tu legem posuisti mihi.

Quām dulcia faucibus meis eloquia tua: super mel ori meo.

Amandatis tuis intellexi: propterea odiui omnem viam iniquitatis.

I have perceiued more then all that haue taught me, for thy testimonies were my meditation.

I have perceyued more then aūcient men, because I haue serched thy commaundementes.

I haue kept my feete frō euery euil way, & I might kepe thy wordes.

I haue not declined frō thy iudgements, for because thou hast set me a lawe.

Howe swete be thy wordes vnto my tast, and to my mouthe sweter then hony.

I haue taken vnderstādyng of thy commaundementes, therfore haue I hated euery way of iniquitie.

The commendations.

Thy worde is a lanterne vnto my fete and a light vnto my pathes.

I haue sworne and decreed to kepe the iudgements of thy righteousness.

O lord, I am brought lowe on every side, quicken me accordyng to thi word.

The voluntary offerynges of my mouth, make them acceptable, O lord, and teache me thy iudgements.

My soule is euer in my handes, and I haue not forgotten thy lawe.

Siners haue set a snare for me, and I haue not erred from thy commaundements.

I haue gotten thy testimones

Lucerna pedibus meis verbum tuum: & lumen semitis meis.

Iuravi & statui custodire iudicia iustitiae tuae.

Humiliatus sum usque quae domine: vivifica me secundum verbum tuum.

Voluntaria oris mei beneplacita fac domine: & iudicia tua doce me.

Anima mea in manibus meis semper: & legem tuam non sum oblitus.

Posuerunt peccatores laqueum mihi: & de mandatis tuis non erravi.

Hereditate acquisivi

The commendations.

ui testimonia tua in
eternum, quia exul-
tatio cordis mei sūt.

Inclinaui cor meum
ad faciendas iustifi-
cationes tuas in q̄t̄nū
p̄pter retributionē.

Iniquos odio ha-
bui: & legem tu-
am dilexi.

Adiutor & susceptor
meus es tu: & in ver-
bum tuū sup̄speraui

Declinate a me ma-
ligni, & scrutabor
mandata dei mei.

Suscipe me secundū
eloquiū tuū & viuā,
& nō confundas me
ab expectatiōe mea.

Adiuua me & saluus
ero: & meditabor in
iustificationibus tu-
is semper.

Spreuisti oēs disce-
dentes

monies by inheritaūce for
euer, because they be the
ioy of my heart.

Bow my heart to do thy
iustifcations euermore
for rewarde.

I have hated the wic-
ked, & have loued
thy lawe.

Thou art my helper &
my defender, and I have
trusted muche in thi word

O ye wicked, bowe from
me, and I shal serche the
cōmaundementes of my
God.

Recetue me according to
thi worde and I shal liue,
and confounde me not o-
therwise then I loke for.

Helpe me, and I shal be
safe, & I shal be occupied
in thy iustifications euer.

Thou haste dispised all
that

The commendations.

that go from thy iudgements, for their thoughtes were vniust.

I haue reputed al siners of the yearth for offenders, therfore haue I loued thy testimonies.

Stryke my flesh with thy feare, for I am aserde of thy iudgements.

I haue done iustice & righteousnes, deliuer me not to them that falsly blame me.

Receiue thy seruaunt into goodnes, let not proud men falsly blame me.

Myne eyes are wasted in lokyng for thy helth, and the worde of thy iustice.

Come to thy seruaunt accordyng to thi mercy, & teach me thy iustifications.

Remain thy seruaunt, geue
l. v. me

dentes a iudiciis tuis, quia iniusta cogitatio eorum.

Preuaricantes reputavi omnes peccatores terræ: ideo dilexi testimonia tua.

Confige timore tuo carnes meas, a iudiciis enim tuis timui.

FEci iudicium & iustitiã, non tradas me calumniatoribus meis.

Suscipe seruum tuum in bonum, non caluni entur me superbi.

Oculi mei defecerunt in salutare tuum, & in eloquiũ iustitię tue.

Fac cum seruo tuo secundum misericordiã tuã, & iustificationes tuas doce me.

Seruus tuus sum ego

The commendations.

go: da mihi intelle-
ctum vt sciam testi-
monia tua.

Tempus faciēdi do-
mine: dissipauerunt
legem tuam.

Ideo dilexi mandata
tua super aurum &
Topazion.

Propterea ad omnia
mandata tua dirige-
bar: omnem viam ī-
iquam odio habui.

Mirabilia testi-
monia tua dñe
ideo scrutata est ea
anima mea.

Declaratio sermonū
tuorum illuminat: &
intellectum dat par-
uulis.

Os meū aperui & at-
traxi spm: quia man-
data tua desiderabā.

Aspice

me vnderstādyng, that I
maye knowe thy testimo-
nies.

It is tyme to do, o lord,
for they haue broken thy
lawe.

Therfore I haue loued
thy cōmandementes a-
boue golde and Topase.

And therfore I was led
to all thy cōmaundemen-
tes, I haue hated euery
wicked way.

O Lorde, merueilous
be thy testimonies,
therfore my soule hath ser-
ched them.

The declaration of thy
wordes dothe illumine, &
geue vnderstādyng to the
symple.

I opened my mouth &
drew in my breath, for I de-
sired thy cōmañdemētes.

Loke

The commendations.

Take vpō me, and haue mercy vpō me accordyng to the iudgement of them that loue thy name.

Direct my goynges accordyng to thy worde, & let no iniquitie reigne ouer me.

Redeme me frō the false blame of mē, that I may kepe thy cōmaūdemētes.

Righten thi face vpō thi seruaunt and teache me thy iustifications.

Myne eyes haue brought furthe streames of water, because they haue not kept thy lawe.

Righteous art thou lord, and righteous is thy iudgement.

Thou hast cōmaunded iustice in thy testimonies, and truely most chiefly.

Aspice in me & miserere mei, secundum iudicium diligentium nomen tuum.

Gressus meos dirige secundum eloquium tuum, & non dñetur mei omnis iustitia.

Redime me à calumniis hominū, vt custodiā mandata tua.

Faciem tuā illumina super seruum tuum: & doce me iustificationes tuas.

Exitus aquarum deduxerunt oculi mei, quia non custodierunt legem tuam.

Iustus es domine, & restum iudicium tuum.

Mandasti iustitiam testimonia tua, & veritatem tuam nimis.

My

Tabescere

The commendations.

Tabescere me fecit
zelus meus, quia ob-
liti sunt verba tua in
imici mei.

Ignitū eloquiū tuū
vehemēter: & seruus
tuus dilexit illud.

Adolescentulus sum
ego & contemptus:
iustificationes tuas
non sum oblitus.

Iustitia tua iustitia
in eternum: & lex tua
veritas.

Tribulatio & angus-
tia inuenerunt me,
mandata tua medita-
tio mea est.

Aequitas testimōia
tua in eternum: intel-
lectum da mihi & vi-
uam.

CLamaui in toto
corde meo exau-
di me dñe: iustifica-
tiones

My zeale hath caused me
to cōsume, because mine e-
nemies forgat thi wordes

Thy worde is vtterly
tried with fyre, and thy
seruaunt loued it.

I am yong and set at
naught, yet haue I not
forgotten thy cōmaunde-
mentes.

Thy iustice is iustice e-
uerlastyng, and thy lawe
is trueth.

Trouble and heauynes
haue entangled me, thy
cōmaundementes are my
study.

Thy testimonies be e-
quitie euerlastyngly, geue
me vnderstandyng and I
shal lue.

I haue called with
my hole heart, heare
me lorde, for I shall serch
thy

The commendations.

thy iustifications.

I haue cryed vnto the,
saue me that I may ob-
serue thi cōmaūdemētes.

I haue preuēted in time
and haue cried, for I haue
greatly trusted in thi wor-
des.

My eyes haue preuented
the daunying of the day,
for to study thy wordes.

Lorde heare my voice ac-
cording to thi mercy, and
quicken me according to
thy iudgement.

They that persecute me
haue drawed nigh to wic-
kednesse, and from thy
lawe they are gone farre
wyde.

Lorde, thou art neare at
hande and all thy wayes
are very trueth.

At the beginnyng I had
know-

tionēs tuas requirā.

Clamaui ad te saluū
me fac, vt custodiam
mandata tua.

Preuēni in maturi-
tate, & clamaui: quia
in verba tua super-
speraui.

Preuenerunt oculi
mei ad te diluculo, vt
meditarer eloq̃a tua.

Vocem meam audi
secundum mīam tuā
dñe: & secundū iudi-
cium tuū viuifica me

Appropinquauerūt
persequentes me in-
iquitati: à lege au-
tem tua longē facti
sunt.

Prop̃ es tu domine
& omnes vię tuę ve-
ritas.

In initio cognoui de te
stimos

The commendations.

testimoniis tuis: quia
in æternum funda-
sti ea.

Vide humilitatē
meam & eripe
me: quia legem tuam
non sum oblitus

Judicia iudiciū meū
& redime me: ppter
eloquiū tuū viuifica

Lōgē à peccato- (me.
ribus salus: qui iusti-
ficationes tuas non
exquisierunt.

Mīe tuę multę dñe:
secundum iudicium
tuum viuifica me.

Multi qui psequun-
tur me & tribulant
me: à testimoniis tu-
is non declinaui.

Vidi puaricantes &
tabescebā: q̄a eloqui-
a tua nō custodierūt

Vide

knowledge of thi testimo-
nies, for thou hast establi-
shed them for euer.

Beholde my trouble
and deliuer me, be-
cause I haue not forgottē
thy lawe.

Judge my cause and re-
deme me, quicken me ac-
cordyng to thy worde.

Health is farre from sin-
ners, for they haue not
searched out thy iustifica-
tions.

Thy merci lord is much,
accordyng to thy righte-
ousnes quicken me.

Many there be whiche
persecute me and trouble
me, I haue not swarued
from thy testimonies.

Isawe the offenders, &
I was astonied, because
they kept not thy wordes

Behold

The commendattons.

Behold lord, for I haue
loued thy cōmaundemen-
tes, quicken me in thy
mercy.

The beginnyng of thy
worde is veritie, all thy
iudgements are iustice
euerlastyngly.

The princes haue per-
secuted me with-
out cause, and my heart
hath bene a drad of thy
wordes.

Ishalbe glad of thy wor-
des as he that hath found
many spoyles.

I haue hated iniquitie,
and haue abhorred it, but
thy lawe I haue loued.

Seuē tymes in the day
haue I praised the, be-
cause of thi rightwise iud-
gements.

Great peace is to them
that

Vide quoniam mā-
data tua dilexi domi-
ne : in misericordia
tua viuifica me.

Principium verbo-
rum tuorū veritas :
īeternum omnia iu-
dicia iustitię tuę.

Principes perse-
cuti sunt me gra-
tis : & à verbis tuis
formidauit cor me-
um.

Letabor ego sup elo-
quia tua, sicut qui ī-
uenit spolia multa.

Iniquitatem odio ha-
bui & abominat^o sū :
legē autē tuā dilexi.

Septies in die lau-
dem dixi tibi, super
iudicia iustitię tuę.

Pax multa diligentibus.

The commendations.

bus legem tuā: & nō
est illis scandalum.

Expectabā salutare
tuum domine: & mā
data tua dilexi.

Custodiuit aīa mea
testimonia tua: & di-
lexit ea vehementer.

Seruauī mādata tua,
& testimonia tua: q̄a
omnes vię meę in cō
spectu tuo.

Appropinquet
deprecatio mea
in cōspectu tuo dñe:
iuxta eloquium tuū
da mihi ītellectum.

Intret postulatio me
a in conspectu tuo:
secūdum eloquium
tuum eripe me.

Eructabūt labia me
a hymnum, cum do-
cueris me iustifica-
tiones

that loue thy lawe, and
they are not offended.

I looked for thy saluatiō,
O lorde, and loued thy
cōmaundementes.

My solle hath kepte thy
testimonies, and hath lo-
ued them greatly.

I haue kept thy cōmaū-
demētes and thy testimo-
nies, for all my waies are
in thy sight.

O **LORDE**, let my
praier approch nere
in thy sight, geue me vn-
derstādyng accordyng to
thy worde.

O **Lorde**, let my praier
entre into thy sight, deli-
uer me accordyng to thy
worde.

My lyppes shall powre
furthe thy praise, when
thou haste taught me thy
iusti-

The psalmes of the passion.

iustifications.

My tong shall shew furth
thy worde, for all thy cō-
maundementes are equi-
tie,

Let thy hande bee ready
to helpe me, for because I
haue chosen thy cōmaun-
dementes.

O lord, I haue desired
thy helth, and thy lawe is
my study.

My soule shall lyue and
praise the, and thy iudge-
mentes shall helpe me.

I haue wandered like a
shepe whiche was lost, O
lord, seke out thy seruaunt
for I haue not forgotten
thy cōmaundementes.

m. i.

The

tiones tuas.

Pronuntiabit lingua
mea eloquium tuum:
quia omnia manda-
ta tua æquitas.

Fiat manus tua vt
saluet me: quoniam
mandata tua elegi.

Concupiui salutare
tuum dñe: & lex tua
meditatio mea est.

Viuet aīa mea, & lau-
dabit te: & iudicia tu-
a adiuuabunt me.

Erraui sicut ouis que
periit: quære seruū
tuum domine, quia
mandata tua non sū
oblitus.

Des

The psalmes of the passion.

Psalm, xxi.

Descriptio passionis
Christi seruatoris nri,
& gliz, & regni ipsius.



DEVS,
de^o me
us, re-
spice i
me, q̄

re me dereliquisti:
longè à salute mea
verba delictorū me-
orum.

Deus meus clamabo
p̄ diē, & nō exaudies
& nocte & nō ad
insipientiam mihi.

nō est fili-
tū mihi,

Tu autem in sancto
habitas, laus Israēl:
in te sperauerūt pa-
tres nri: sperauerunt
& liberaſti eos:

Ad te clamauerūt &
salui facti sunt: in te
sperauerunt, & non
sunt confusi.

ego

Psalme, xxi.

The description of the passio
of our lauiour Christ, and of his
auancement & kyngdome.



GO D, my
God, loke
to ward me,
why haste
thou forsa-
ken me, far

fro my health be the wor-
des of my complaint.

My God I crye and call
to the by daye, but thou
hearest me not, & likewise
by night and cease not.

But thou dwellest in the
holy place, o the worshyp
of Israēl, our fathers tru-
sted in the, they trusted, &
thou diddest deliuer the.

They cryed to the, and
they were made safe, they
trusted in the & they were
not confounded.

I truly

The psalmes of the passion.

I truely am but a worme, & no man, the rebuke of men, and outcast of all the people.

All they y^e see me, laughe me to scorne, they spake with their lippes & nodded their heades.

Saiyng, he trusted in the Lorde, nowe let him deliuer him, let him saue him, for he loueth him.

For thou art he that tookest me out of my mothers wōbe, and wast my hope frō my mothers brestes to the I was cast out from my natiuitie.

Thou art my God, frō my mothers wombe depart not from me.

For tribulation is nere at hand, and ther is none to helpe me.

Ego autem sum vermis & nō homo, opprobrium hominū, & abiectio plebis.

Omnes videntes me deriserunt me: locuti sunt labiis, & mouerunt caput.

Sperauit in dñō: eripiat eum: saluum faciat eum, quoniam vult eum.

Quoniam tu es qui extraxisti me de vētre, spes mea ab vberibus matris meę: in te proiectus sum ex vtero.

De ventre mris meę deus meus es tu: ne discesseris à me.

Quoniam tribulatio proxima est: qm̄ non est qui adiuuet.

m.ii.

Many

Circa

The psalmes of the passion.

Circūdederūt me vi-
tuli multi: tauri pin-
gues obsederūt me.

Aperuerunt super
me os sum, sicut leo
rapiens & rugiens.

Sicut aqua effusus
sum; & dispersa sunt
omnia ossa mea.

Factum est cor meū
tanq̄m cera liquecēs,
ī medio ventris mei.

Aruit tanq̄m testa vir-
tus mea, & līgua mea
adhesit faucibus me-
is: & in puluerem
mortis deduxisti me

Quoniam circūde-
derūt me canes mul-
ti: concilium mali-
gnantiū obsedit me.

Foderūt manus me-
as & pedes meos; di-
numerauerunt om-
nia ossa mea.

Many calues haue cōpas-
sed me, & fat Bulles haue
beset me about.

They haue set their mou-
thes wyde open vpon me
like a Lion ramping and
roaryng.

I am poured furthe like
water and al my bones be
dispersed asonder.

My heart is made lyke
meltyng ware in the mid-
des of my belly.

My strength is dried vp
like a sherde, my tong cle-
ueth fast to my iawes, &
thou hast brought me in-
to the dust of death.

Hoz many dogges com-
passed me about, the cou-
sel of the wicked haue be-
set me.

They pearced my hādes
and my feete, tyeý nōbred
all my bones.

The psalmes of the passion.

They stode starung and
lokyng vpon me, they de-
uided my garmentes a-
mong them, and vpo my
coate they cast lottes.

But thou o Lorde, pro-
long not thi helpe fro me,
loke to my defence.

Deliuer my soule fro the
swoorde, and myne onely
soule fro the power of the
dogge.

Sauē me fro the mouth
of the Lyō, and myne hu-
militie from the hornes
of Unicornes.

I shall shewe thy name
to my brethren, & I shall
praise the in the middes
of the congregation.

Re that feare the Lorde,
praise ye him, all y whole
seede of Jacob glorify him

Let all the seede of Is-
rael feare him, for he dis-

Ipsi verò considera-
uerūt & inspexerunt
me, diuiserūt sibi ve-
stimēta mea & super
vestem meam mise-
runt sortem.

Tu autē dñe, ne elon-
gaueris auxiliū tuū
à me; ad defensionē
meam conspice.

Erue à framea deus
aīam meā, & de ma-
nu canis vnicā meā.

Salua me ex ore leo-
nis: & à cornibus v-
nicornium humilita-
tem meam.

Narrabo nomē tuū
fratribus meis: et in
medio ecclesie lau-
dabo te.

Qui timetis dominū
laudate eum, vnuer-
sum semē Iacob glo-
rificate eum.

Timeat eū omne se-
men Israēl, quā non

The psalmes of the passion

spreuit neq̄ dispexit
deprecationē paup̄is.

Nec auertit faciem
suā à me, & cum cla-
marem ad eum exau-
diuit me.

Apuđ te laus mea in
ecclesia magna, vo-
ta mea reddam in
conspectu timentiū
eum.

Edent pauperes &
saturabuntur, & lau-
dabunt dominū qui
requirunt eum: vi-
uent corda eorum ī
seculum seculi.

Reminiscētur & cō-
uertentur ad domi-
num, vniuersi fines
terræ.

Et adorabunt ī con-
spectu eius vniuersę
familix gentium.

Quoniā domini est

piſed not, nor disdainēd
not the praier of y poore.

Nor he turned not his
face away from me, and
when I cried vnto him
he heard me.

The shal I praise in the
great cōgregation, I wil
perfourme my vowes in
the sight of thē that feare
him.

Poore men shal eat, and
shalbe satisfied, and they
shal praise the lordē that
seke after him, their hear-
tes shal liue world with-
out ende.

Al the coastes of y perth
shal remēbze them selves,
and shalbe conuerted to
the lordē.

And all nations of peo-
ple shal do worship in his
sight.

For the kyngdome is

The psalmes of the passion.

the lordes, and he shall rule the people.

All suche as be fatte vpon the yearth haue eatē & worshypped, al that shall descende into the yearth, shall fall doune in his sight

And my soule shall liue to him, and my seede shall serue him.

The generation to come shall be shewed to the lord, & the heauens shall shewe his iustice to the people that shall be borne, whiche the lord hath made.

Psalmus. lxxix.

The complaint of Christ and his church of their great aduersities. A feruent prayer for deliuerance. The aduersaries of God be cursed. An hearty thanks geuyng for helpe obteyned.

Salue me O God, for the waters are entred vnto my soule.

regnū. & ipse domi-
nabitur gentium.

Māducauerūt, & adorauerūt oēs p̄gues terræ: in conspectu eius cadent oēs, qui descendunt in terrā.

Et anima mea illi viuet: & semen meum seruiet ipsi.

Annuntiabitur dño generatio vētura & annuntiabunt coeli iustitiam eius populo: qui nascetur, quē fecit dominus.

Psalmus. lxxix.

Querela Christi & ipsius ecclesie de grauibus afflictionibus Oratio pro liberatione, hoīes dei maledicuntur. Charū actio pro ope impetrata.

Saluū me fac deus quoniam intrauerunt aequē vsq; ad animam meam.

In

The psalmes of the passion.

Infixus sū in limo p=
fūdi, & nō est substā

Veni in altitu=^{(tia,}
dinem maris : & tē=
pestras dimerfit me.

Laborauī clamans,
rauce factę sunt fau=
ces meæ: defecerunt
oculi mei, dū spero
in deum meum.

Multiplicati sūt sup
capillos capitis mei:
q̄oderūt me gratis.

Confortati sunt qui
persecuti sunt me in
inimici mei iustē: que
nō rapui, tūc exsol=
uebam.

Deus tu scis īsapien=
tiā meam : & delicta
mea a te nō sūt absco

Nō erubiscant^{(dita.}
in me, qui expectant
te domine : domine
virtutum.

I sticke fast in the depe
myre, where no ground is.

I am come into the depe
of the sea, & tempest hath
ouerwhelmed me.

I haue trauailed crying
my throte is made hoarse
my sight hath failed whil
I trusted in my God.

They that hate me with
out a cause are mo thē the
heares of my heade.

They that are mine ene=
mies and haue persecuted
me guiltles, are mighty, I
payde then the thynges
that I neuer toke.

God, thou knowest my
sinplenes, and my fautes
are not hys from the.

Let not them that trust
in the Dlorde G D D of
hostes, be ashamed for my
cause.

Non

Let

The psalmes of the passion.

Net not those that seke
the be cōfoūded, through
me, o lordē God of Israel

Hoz I haue suffered re-
profe for thy sake, shame
hath couered my face.

I am become a straūger
vnto my brethren, and an
aliaunt vnto my mothers
children.

Hoz the zeale of thyne
house haue eaten me, and
the rebukes of them that
rebukē the, are fallen vpon
me, I chastened my selfe
with fastyng, & that was
turned to my reprofe.

I put on an heare coate
also, and they iested vpon
me.

They that sate in the
gate spake against me, &
they that dranke wyne
made songes vpon me.

m. v.

But

Non confundantur
super me, qui querūt
te deus Israel.

Qm̄ propter te susti-
nui oprobriū, opuit
cōfusio faciem meā.

Extraneus factus sū
fratribus meis, & pe-
regrinus filiis ma-
tris meę.

Qm̄ zelus dom⁹ tue
comedit me, & op-
probria exprobratiū ti-
bi ceciderūt sup me.

Et operui in ieiunio
aīam meā, & sc̄tm̄ est
in oprobriū mihi.

Et posui vestimentū
meū ciliciū, & factus
sū illis ī parabolam.

Adversū me loque-
bantur qui sedebāt ī
porta, & ī me psalle-
bāt q̄ bibebāt vinū.

Ego

The psalines of the passion.

Ego vero orationē
meam ad te dñe, tem-
pus beneplaciti de⁹.

In multitudine mīæ
tuæ exaudi me ī ve-
ritate salutis tuę.

Bripe me de luto vt
nō infigar; libera me
ab his q̄oderūt me &
de pfundis aquarū.

Non me demergat
tēpeſtas aquæ, neq̄
abſorbeat me pro-
fūdū; neq̄ vrgeat ſu-
p̄ me puteus os ſuū.

Exaudi me dñe qm̄
benigna eſt mīa tua;
ſecūdū multitudinē
miſerationum tuarū
reſpice in me.

Et ne auertas faciem
tuā à puero tuo; qm̄
tribulor, velociter
exaudi me.

Intende aīæ meæ &
libera

But lordē I made my
praier vnto the in ȳ tyme
of thy good wil o God.

Hearē me in the multi-
tude of thy mercy, in the
truet̄h of thy ſaluatiō.

Take me out of ȳ myre
that I ſticke not, deliuer
me frō thē that hate me, &
out of the depe waters.

Let not the tempeſt of
water droune me, neither
let the depe ſwalowe me
vp, & let not the pyt ſhut
her mouth vpon me.

Hearē me o lordē, for thy
mercy is kynde, loke vpo
me accordyng vnto ȳ mul-
titude of thy mercies.

And turne not thy face
from thy ſeruaunt, for I
am in trouble, hearē me
ſpedely.

Take heedē to my ſolle
and

The palmes of the passion.

and saue it, Deliuert me because of myne enemies.

Thou knowest my reprofe, my shame and my dishonour.

All thei that trouble me are in thy sight, my heart hath looked for rebuke and wretchednes.

I looked for some to bee heauy with me, and there was none to comfort me, and I founde none.

They gaue me gale to eate, & when I was thirstye, they gaue me bitter drinke.

Let their table be made a snare to them, and a reward, and an occasion of falling.

Let their eyes be blinded that thei see not, and euer bow downe their backs.

Psalme

libera eā: p̄pt̄ inimicos meos eripe me.

Tu scis improperiū meū, & cōfusiōnem meā, & reuerentiā meā

In cōspectu tuo sunt oēs q̄tribulāt me: in propiū expectauit cor meū: & miserīā.

Et sustinui qui simul cōtristaretur & non fuit: & qui consolaretur, & non inueni.

Et dederunt in escā meam fel: & in siti mea potauerunt me aceto.

Nat mensa eorū corā ipsis in laqueum: & in retributiones, & in scandalum.

Obscurēt̄ oculi eorū ne videāt: & dorsū eorum semp incurua.

Effunde

The psalmes of the passion.

Affunde super eos iram tuam : & furor iræ tuę comprehendat eos.

Fiat habitatio eorū deserta: & ī tabernaculis eorum non sit, qui inhabitet.

Qm̄ quem tu percussisti p̄secuti sūt: & super dolorē vulnerum meorum addiderunt.

Appone iniquitatē super iniquitatem eorum: & non intrēt in iustitiam tuam.

Delegantur de libro viuentium : & cum iustis non scribātur.

Ego sum pauper & dolens, salus tua de⁹ suscepit me.

Laudabo nomē dei
cum

Pour out thyne indignation vpon them, and let thy wrathfull displeasure take holde on them.

Let their habitation be boide, and no mā to dwell in their tentes.

Hoz they haue persecuted him whom thou hast smitten, and they haue encreased the payne of my woundes.

Let vpon them wickednes vpon wickednes, and let them not entre into thy righteousnes.

Let them be wyped out of the booke of the liuyng, and let them not be written with the iust.

I am poore & sorrowful, thy health O God hath taken me vp.

I wil praise the name of
God

The psalmes of the passion.

God with a song, & magnifye him with praise.

And it shall please God better then a yong Bullocke that beareth hornes and houes.

Let the poore conside & be glad, seke after God, & your soule shall liue.

Hoz the lord hath heard the poore, and hath not dispised his prisoners.

Heauen & yearth praise him, the sea and all that creapeth in them.

Hoz god shall saue Syō, and the Cyties of Juda shall be builded,

And thei shall dwel ther and they shall inherit it.

The posterite also of his seruautes shall possesse it, & they that loue his name shall dwel therein.

psalme

cum cantico, et magnificabo eū ī laude.

Et placebit deo sup vitulū nouellū, cornua producentem et vngulas.

Videāt pauperes et lætētur: querite deū et viuet aīa vestra,

Quoniā exaudiuit pauperes dñs; et victos suos non despexit.

Laudent illū coeli, et terra, mare, et omnia reptilia in eis.

Quoniam deus saluam faciet Syon: et ædificabuntur ciuitates iudæ.

Et inhabitabunt ibi: et hæreditate acquirant eam. Et semē seruatorū ei⁹ possidebit eā: et q̄ diligūt nomē eius īhabitabūt ī ea.

Psal.

The psalmes of the passion.

Psal. lxxxvii.

*Querela hominis pii
grauiter et absq;
omni solatio
vexati.*

Dñe deus salutis
meę, ĩ die clama
ui, et nocte corã te.

Intret in conspectu
tuo ořo mea: inclina
aurẽ tuã ad p̄cẽ meã

Quia repleta est ma
lis aĩa mea: et vita
mea inferno appro
pinquauit.

Aestimatus sũ cũ def
cẽdẽtib; ĩ lacũ: fa
ctus sũ sicut homo si
ne adiutorio, inter
mortuos liber.

Sicut vulnerati dor
miẽtes in sepulchris
quorũ nõ es memor
ãplius: & ipsi de ma
nu tua repulsi sunt.

Posuerũt me in lacu
inferiori,

Psalm. lxxxviii.

A greuous complaint of the
godly person, extremely handled
with diseases and persecutions
and that without any comforte.

O Lorde God of my
helth, I haue cryed
day and night before the.

Let my praier entre into
thy presence, bowe thyne
eare vnto my praier.

Hoz my soule is ful of ad
uersities, & my life draw
eth nigh vnto hel.

I am counted as one of
them that go doune into
the pit, and I am a man
without helpe, and fre a
monst the dead.

Lyke vnto them that be
wounded and lye in the
grauẽ, whom thou remẽ
brest nomore, and are put
away from thy hand.

They haue layde me in
the

The psalmes of the passion.

the lower pyt in darke
places and in the shadow
of death.

Thyne indignation is
fast vpon me, & thou hast
layde vpo me all thy wa-
ues.

Thou haste put awaye
myne aquaintaunce farre
from me, they take me as
abhominable.

I am betrayed, I cānot
get furth: my sight waxed
dimme for lacke.

Worde, I called vpo the,
the whole daye, vnto the
I haue stretched out myn
handes.

Wylt thou shewe won-
ders to y^e ded, or shall the
Phisicians rayse men a-
gaine to praise the:

Shal any mā shewe thy
mercy in the graue, & thy
truth

inferiori, in tenebro-
sis et in vmbra mor-
tis.

Super me confirma-
tus est furor tuus: et
omnes fluctus tuos
induxisti super me.

Longē fecisti notos
meos a me: posue-
runt me abominati-
onem sibi.

Tradit⁹ sum et nō e-
grediebar: oculi mei
lāguērūt prae īopia.

Clamaui ad te domi-
ne tota die: expandi
ad te manus meas.

Nunquid mortuis
facies mirabilia: aut
medici suscitabunt,
et cōfitebunt tibi?

Nunquid narrabit
aliquis in sepulchro
misericiā tuā, et

veritas

The psalmes of the passion.

veritatem tuā ī per-
ditionem.

Nunquid cognoscēt ī
tenebris mirabilia
tua: et iustitia tua in
terra obliuionis?

Et ego ad te dñe cla-
maui: et manē orō
mea p̄ueniet te.

Vt quid dñe repel-
lis *o* orōnē meā, a-
uertis faciē tuā à me

Pauper sum ego et ī
laboribus à iuuentu
te mea: exaltatus aūt
humiliatus sum et
conturbatus.

In me transierūt ire
tuę: et terrores tui
cōturbauerūt me.

Circūdederūt me si-
cut aqua tota die: cir-
cūdederūt me sim̄l.

Elongasti à me ami-
cum

truet̄h in destructione:

Shall thy wonderous
workes be knowen in the
darke, and thy righteous-
nes in the lande of forget-
fulnes?

And I haue to the cried
O lord, and earely shall
my praier come before the

Lorde, doest thou reiecte
my solie, and turnest thou
thy face fro me?

I am poore and in tra-
uailes euen frō my youth
and when I was exalted
I was casten doune and
troubled.

Thy wrath hath passed
ouer me, and thi terrours
haue troubled me sore.

They came rōūde about
me al day like water, and
compassed me together.

My louer and frend hast
thou

The psalmes of the passon.

thou put farre from me,
and mine acquaintaunce
for my wretchednes.

cum, & proximum,
& notos meos à mi-
seria.

Psalme. ii.

The rage of þ people agatnst
Christ. Christ is ordeined a king
of his father. Rulers be exhorted
to godly knowledge.

Psalmus, ii.

Impetus populi contra
Chrm. Chrus a pre rex
statuit. Rectores exita-
tur ad scientiam dei.

Why hath the heathen
raged: & whi hath the
people imagined vayne
thynges:

QUARE fremue-
runt gentes, &
populi meditati sūt
inania?

The kinges of the yerth
stode vp, and the rulers
came together against
the lorde, and against his
Christ.

Astiterunt reges ter-
re, & principes cōue-
nerunt ī vnū, aduer-
sus dñm, & aduersus
Christum eius.

Let vsbryake their bon-
des a sonder, and let vs
cast awaye their yoke frō
vs.

Dirumpamus vīcu-
la eorum; & proiici-
amus à nobis iugum
ipforum.

He that dwelleth in hea-
uen shall laugh them to

Qui habitat ī coelis
irridebit eos: & do-

n. i. scozne

minus

The psalmes of the passion.

minus subsannabit eos.

Tunc loquetur ad eos in ira sua, & in furore suo conturbabit eos.

Ego aut̄ constitutus sū rex ab eo sup̄ Syō mōtē sctm̄ eius, p̄dicās preceptum eius.

Dñs dixit ad me, filius meus es tu, ego hodie genui te.

Postula a me, & dabo tibi gentes hereditatem tuam, & possessionem tuam terminos terræ.

Reges eos in virga ferrea: & tanq̄ vas figuli confringes eos.

Et nunc reges intelligite; erudimini qui iudi-

corne, and the lorde shal haue them in derision.

Then he wil speake vnto them in his wrath, and bere them in his sore displeasure.

I truely am made kyng of him, ouer Syō his holy hil, preachyng his precept.

The lorde sayde to me, thou art my sonne, this day haue I begotten the.

Askke of me, and I shall geue the, the Gentiles for thyne inheritaunce, and the vtter part of ȳ earth for thy possession.

Thou shalt rule them with an yron rodde, and breake them in peces like a potters vessel.

And nowe, ye kynges vnderstand, be learned ye that

The psalmes of the passion.

that iudge the yearth.

Serue the lord in feare,
and reioyce to him with
reuerence.

Get discipline, that the
lord be not angry, and ye
perishe frō the right way

Whan his anger shalbe
kyndled for a thort whyle
blessed are all they that
trust in him.

iudicatis terram.

Seruite domino ī ti-
more : & exultate ei
cum tremore .

Apprehendite disci-
plinam, nequando ir-
ascatur dñs, & pe-
reatis de via iusta.

Cum exarserit ī bre-
ui ira eius, beati om-
nes qui confidunt in
eo.

Psalme. lviij.

The praise of Christ for him
selfe & for his brethren, against
his persecutors.

Psalmus. lviij.

Oratio Christi p se &
fratribus contra per-
secutores suos.

Deliver me frō min
enemies o my god,
deliver me frō them that
rise against me.

Deliver me frō the wor-
kers of wickednes, saue
me frō the bludshedders.

For lo, thei haue caught
n.ii. my

ERipe me de īmi-
cis meis de^o me^o
& ab insurgentibus
in me libera me.

Eripe me de opanti-
b^o īiquitatē : & de vi-
ris sāguinū salua me

Quia ecce ceperunt
aīam

The psalmes of the passion.

animam meā: irrue-
runt in me fortes.

Nec̄ iniquitas mea
nec̄ peccatum meū
dñe: sine iniquitate
cucurri & direxi.

Exurge ꝑ occursum me-
um, & vide: & tu dñe
de⁹ virtutum de⁹ Israēl
Intende ad visitan-
das oēs gentes: non
misereris oībus qui
operantur iniquitatē.

Conuertentur ad ve-
sperā, & famem pa-
tientur vt canes: &
circuibūt ciuitatem.

Ecce loquētur ꝑ ore
suo, & gladius in la-
biis eorum: quoniā
quis audiuit?

Et tu domine deri-
debis eos: & ad nihi-
lum deduces omnes
gentes.

my solle, stoute men haue
assaulted me.

There is no iniquite nor
fault in me, O lord, with-
out iniquitie haue I rūne
and directed my way.

Arise to succour me and
loke, and thou lord God
of might, God of Israel.

Styre to viset al the gen-
tiles, haue mercy of none
that worke iniquitie.

They shalbe conuerted
at euen, & shalbe as hun-
gry as dogges, and shall
compassse about the citie.

Ho, thei wil speake with
their mouth and a swerde
is in their lippes, for who
hath hearde?

And thou Lorde shalte
haue thē in derision, and
thou shalt bryng all Gen-
tiles to naught.

For

By

The psalmes of the passion.

My strength I shall ascribe to the, for thou arte God my defendoure, my God, his mercy wyll preuent me.

God sheweth me howe I shuld deale with myne enemies, kil them not lest my people might forget.

Scatter them abroad by thy might and put them doune O lorde my protector.

For the synne of their mouth, & for the wordes of their lippes, let thē be taken in their pride.

For their blasphemye & lying, thei shalbe notified to be destroyed.

In the wrath of destruction, and they shal not remaine, & they shal know that God hath rule ouer

n.iii.

Jacob

Fortitudinē meā ad te custodiā: quia deus susceptor meus, deus meus, mīa eius preueniet me.

De^o ostēdit mihi sup īimicos meos: ne occidas eos, nequando obliuiscā^t poplī sui.

Disperge illos ī virtute tua: & depone eos, protector meus domine.

Delictum oris eorū sermonē labiorū ip^sorum, & cōprehendātur ī superbia sua.

Et de execratione & mēdacio annūciabūtur ī cōsummatione.

In ira consummationis & non erunt: & scient, quia deus dominabitur Iacob, & finiū

The psalmes of the passion.

finium terræ.

Conuertentur ad vesperam, & famē patientur vt canes & circuibunt ciuitatē.

Ipsi dispergentur ad manducādum: si vero non fuerint saturati & murmurabūt.

Ego autem cantabo fortitudinem tuam: & exaltabo manē misericordiam tuam.

Quia factus es susceptor meus & refugium meum in die tribulationis meæ.

Adiutor meus, tibi psallā, quia deus susceptor meus es, deus meus misericordia mea.

Jacob and ouer all the coastes of the worlde.

They shalbe conuerted at euen, and shalbe as hungry as dogges & shal compassē aboute the citie.

They scatter abroad for meate, yf they haue not ynoughe, they wyll murmur.

As for me, I wyll syng of thy power, and praise thy mercye betyme in the mornynge.

For thou haste bene my defendour, and refuge, in the day of my trouble.

Unto the **G** my helper, wyll I syng, for thou **G** God arte my defendour, my God, my mercy.

The passion:

The passion of our sa-
uour Iesu Christ, written by
saint Iohn.

Passio seruatoris no-
stri Iesu Christi secun-
dum Iohannem.



JESUS went
furth with his
disciples ouer y
broke Cedron,
where was a garden, in-
to the whiche he entred
with his disciples. Judas
also (which betrayed him)
knew the place, for Iesus
oftentimes resorted thither
with his disciples, Judas
than after that he had re-
ceiued a band of men & mi-
nisters of y high priestes
& pharases, came thither
with lâterns & cresshetes,
and weapons. Than Je-
sus knowyng al thynges
that shulde come on him,
went furthe & sayde vnto
them, whõ seke ye: They

n.iiii.

answe-



Gressus Ioh. xviii

est Iesus
cū disci-
pulis su-
is trans torrentē Ce-
drō, vbi erat hortus,
in quē introiuit ipse
& discipuli eius. Sci-
ebat autem & Iudas
qui tradebat eum, lo-
cum: quia frequen-
ter Iesus conuenerat
illuc cū discipulis su-
is. Iudas ergo cū ac-
cepisset cohortē, & a
pōtificibus & phari-
seis ministros: venit
illuc cum laternis &
facibus & armis. Ie-
sus itaq; sciēs omnia
quæ vētura erāt sup
eū, processit & dixit
eis: quem Queritis?

Re-

The passion.

Responderunt ei: Iē-
sum Nazarenū. Di-
cit eis Iēsus: Ego sū.
Stabat autem & Iu-
das qui tradebat eū,
cū ipsis. Vt ergo di-
xit eis, ego sum: abi-
erunt retrorsum, &
ceciderunt ī terrā. I-
terū ergo īterroga-
uit eos: Quē q̄ritis?
Illi dixerunt, Iēsum
Nazarenū. Respon-
dit Iēsus: dixi vobis
quia ego sum: si ergo
me q̄ritis, sinite hos
abire: Vt implere-
tur sermo quē dixit:
q̄s dedisti mihi, non
perdidī ex eis quē q̄-
p̄. Simō ergo Petr⁹ ha-
bens gladiū, eduxit
eū, & percussit pontifi-
cis seruū, & abscidit
auriculā ei⁹ dexterā.
Erat autē nomē seruo
Malchus

answered him, Jesus of
Nazareth, Jesus said vn-
to thē, I am he, Judas
also whiche betrayed him
stode with them. But af-
ter as he had sayde vnto
them, I am he, they went
backewardest and fell to
grounde. And he asked thē
agayne, whom seke ye:
They sayd, Jesus of Na-
zareth, Jesus answered,
I sayde vnto you, I am
he, yf then ye seke me, let
these go their waye, that
the sayng might be fulfil-
led whiche he spake: of
them whiche thou gauest
me, haue I not losse one.
Simō Peter had a sword
and drew it, and smote
the high priestes seruaūt
and cut of his right eare:
The seruautes name was
Malchus

The passion.

Malchus. Thā sayd Ies^s
vnto Peter, put vp thy
swerde in the sheath, wilt
thou not y^e I shal drynke
of the cup whiche my fa-
ther hath geuē me? I han
the cōpany & the captaine
of the ministers of the Je-
wes toke Iesus & bound
him, & led him awaye to
Anna first, for he was fa-
ther in law vnto Caiphas
whiche was y^e high priest
the same yeare. Cayphas
was he that gaue counsel
to the Jewes, that it was
expedient y^e one mā shuld
dye for the people. And
Symō Peter folowed Je-
sus & another disciple, the
disciple was knowen of
the high priest, & went in
with Ies^s into the palys
of y^e high priest, but Peter
n. b. stode

Malchus. Dixit ergo
Ies^s Petro: mitte gla-
diū tuū in vaginam.
Calicē quē dedit mi-
hi p^{ater}, nō vis vt bibā
illū? Cohors autē &
tribunus & ministri
Iudeorum cōprehen-
derūt Iesum, & liga-
uerunt eum, & addu-
xerunt eum ad An-
nam primum: erat e-
nī focer Caiphe, qui
erat pontifex anni il-
lius, erat autem Cai-
phas, qui consiliū de-
derat Iudæis: Quia
expedit vnū homi-
nem mori p^{ro} populo.
Sequebatur autē Ie-
sum Simon Petrus,
& alius discipul^{us}. Di-
scipulus autē ille erat
not^{us} pōtifici & itro-
iuit cū Iesu ī atrium
pontificis: Petrus
autem

The passion.

aut stabat ad ostium
foras. Exiuit ergo di-
scipulus alius, q̄ erat
notus p̄ōfici, & di-
xit ostiariæ, & intro-
duxit Petrum. Dicit
ergo Petro ancilla o-
stia: Nunquid &
tu ex discipulis es
hoīs istius? Dicit il-
le: Non sum. Stabāt
autem serui & mini-
stri ad prunas, quia
frigus erat, & calefa-
ciebant se. Erat au-
tem & cum eis Pe-
trus stans & calefa-
ciens se. Pontifex er-
go interrogauit Iē-
sum de discipulis su-
is, & de doctrina e-
ius. Respondit ei Iē-
sus: Ego palam lo-
cutus sum mundo,
ego semper docui in
Synagoga, & in tem-
plo

stode at the doore without
Then went out the other
disciple whiche was kno-
wen vnto the high priest,
and spake to the damosel
that kept the doore, and
brought in Peter. Then
sayd ȳ damosel that kept
the doore vnto Peter, art
not thou one of this mā's
disciples to? He denied it,
and sayd, I am not: The
seruaūtes & the ministers
stode there, & had made a
fyre of coales for it was
colde, & they warmed thē
selues, Peter also stode a-
mong thē and warmed
him selfe: Then the high
priest asked Jesus of his
disciples & of his doctrine
Jesus answered him, I
spake opely in the worlde
I euer taught in the Si-
nagoge

The passion.

synagoge and in the temple,
whither all the iewes resort
& in secret haue I said no-
thyng: why askest thou
me: Aske the which hard
me what I said vnto the.
Behold, thei can tel what
I sayd. whā he had thus
spoken, one of the mini-
sters whiche stode by,
smote Iesus on the face,
saiyng, answerest thou the
high priest so: Iesus an-
swered him, If I haue
euil spoken, beare witness
of euil, if I haue wel spo-
ken, whi smitest thou me:
And Annas set him bound
vnto Cayphas the high
priest. Symō Peter stode
& warmed him selfe. And
they sayde vnto him, art
not thou one of his disci-
ples too: he denied it, and
sayd,

plō quo omnes Iu-
dæi conueniunt, & i
occulto locutus sum
nihil. Quid me inter-
rogas? Interroga e-
os qui audierūt quid
locutus sum ipsis, ec-
ce hi sciunt quæ di-
xerim ego. Hæc au-
tem cum dixisset, v-
nus assistens mini-
strorū dedit alapam
Iesu, dicēs: Sic respō-
des pontifici: Respō-
dit Iesus: Si male lo-
cutus sū, testimoniū
phibe de malo: si autē
bene, quid me cedis?
Misit eū Annas liga-
tū ad Chaiphā pōti-
ficē. Erat autē Simon
Petrus stās & calefa-
ciens se. Dixerunt er-
go ei: Nūquid & tu
ex discipulis eius es?
Negauit ille, & di-

xix

xit: non sum. Dicit ei vnus ex seruis pōtificis, cognatus eius, cui⁹ abscidit Petrus auriculam. Nonne ego te vidi in horto cum illo? Iterum ergo negauit Petrus, & statim gallus cātauit. Adducūt ergo Iēsum à Caipha in prætorium. Erat autem manē, & ipsi nō introiērunt in prætoriū, vt non contaminarentur: sed vt māducarēt pascha. Exiuit ergo Pilatus ad eos foras, & dixit, Quā accusationē affertis aduersus hominē hunc? Responderunt, & dixerunt ei: Si non esset hic malefactor, non tibi tradidissimus eum.

Dixit

The passion.

sayd, I am not. One of the seruaūtes of the high priest his cosen whose ear Peter smote of sayd vnto him, Dyd not I se the in the garden with him: Peter denied it againe, & immediatly the cocke crewe. Then led they Iesus frō Cayphas into the hal of iudgement, it was in the mornyng, & they them selues went not into y iudgement hal, lest they shulde be defiled, but that they might eate the Paschal lambe, Pylat then went out vnto them and sayd: What accusatiō bring you against this man. They answered and sayd vnto him, if he were not an euil doer, we wolde not haue deliuered him vnto the.

Then

The passion.

Then sayde Pylat vnto the, Take ye him, & iudge him after your owne law. Then the iewes said vnto him. It is not lawfull for vs to put any man to death, that the wordes of Iesus might be fulfilled, whiche he spake, signifying what death he shulde dye. Then Pylat entred into the iudgement hal againe, and called Iesus, & sayde vnto him, art thou the kyng of Jewes? Iesus answered, saiest thou that of thy selfe, or dyd other tel it the of me? Pylat answered: Am I a Jewe? Thyne owne nation and high priestes haue deliuered y vnto me, what hast thou done? Iesus answered: my kyngdome is not of

Dixit ergo eis Pilatus. Accipite eum vos, & secundum legem vestram iudicate eum. Dixerunt ergo ei iudaei. Nobis non licet interficere quemcumque. Ut sermo Iesu impleretur quem dixit, significans qua morte esset moriturus. Introiuit ergo iterum in praetorium Pilatus, & vocauit Iesum & dixit ei. Tu es rex iudeorum? Respondit Iesus: A te mismo hoc dicis, an alii tibi dixerunt de me? Respondit Pilatus: Nunquid ego iudaeus sum? Gens tua & pontifices tradiderunt te mihi. Quid fecisti? Respondit Iesus: Regnum meum non est de-

The passion.

de hoc mundo : si ex hoc mundo esset regnū meum, ministri mei utique decertarent ut nō traderer Iudeis: nunc autē regnum meū nō est hinc. Dixit itaque ei pilatus: Ergo rex es tu? Respondit Iesus. Tu dicis quia rex sum ego. Ego in hoc nat⁹ sū, & ad hoc veni in mūdū, ut testimoniū perhibeā veritati. Omnis qui est ex veritate, audit vocem meam. Dicit ei Pilatus: Quid est veritas? Et cum hoc dixisset, iterum exiit ad Iudæos, & dixit eis: Ego nullam inuenio in eo causam. Est autem consuetudo vobis ut vnū dimittā vobis in pascha.

of this worlde, if my kyngdome were of this worlde then wolde my ministers surely fight, that I shuld not be deliuered to the iewes, but now is my kyngdome not frō hence. Pilat sayd vnto him, art thou a kyng than? Iesus answered, Thou sayest that I am a kyng, for this cause was I borne, and for this cause came I into þ world that I shulde beare witness vnto the trueth. And all that are of the trueth, heare my voice. Pilat said vnto him, what is truth? And when he had sayde that, he went out againe vnto the Jewes, & sayde vnto thē I fynd in him no cause at all, ye haue a custome that I shulde deliuer

The passion.

liuer you one lose at Ea-
ster. wil ye that I lose vn
to you the kyng of iewes:
Thā cried thei all againe
saiyng, not him, but Bar-
rabas: That Barrabas
was a robber. Than Py-
lat toke Iesus and scour-
ged him. And the soul-
diers wound a crowne of
thornes and put it on his
head, and dyd on him a
purple garment, and said
Hail kyng of the iewes,
and thei smote him on the
face. Pylat went furthe
againe, & said vnto them,
Beholde I bryng him
furth againe to you, that
ye may knowe y I fynde
no faute in him. Than
came Iesus furthe, wea-
ryng a crowne of thorne,
& a roobe of purple: And
Pylat

scha. Vultis ergo di-
mittā vobis regē Iu-
deorū? Clāmauerūt
rursum oēs, dicētes:
Non hunc, sed Bar-
rabā. Erat autē Barra-
bas latro. Tunc ergo
apprehēdit Pilatus
Iēsū, & flagellauit eū.
Et milites plectētes
coronā de spinis im-
posuerūt capiti eius:
& veste purpurea cir-
cūdederunt eū, & di-
cebāt: Aue rex Iude-
orum. Et dabant ei
alapas. Exiuit iterū
Pilatus, & dicit eis:
Ecce adduco vobis
eum foras, vt cogno-
scatis quia in eo nul-
lam inuenio causam.
Exiuit ergo Iēsus fo-
ras, portans coro-
nam spineam, & pur-
pureū vestimētū. Et
Pylatus

Pilatus dicit eis: Ecce homo. Cum ergo vidissent eum pontifices & ministri, clamabant dicentes: Crucifige, crucifige eum. Dicit eis Pilatus: Accipite eum vos, & crucifigite. Ego enim non inuenio in eo causam. Responderunt ei Iudaei: Nos legem habemus, & secundum legem debet mori, quia filium deise fecit. Cum ergo audisset Pilatus hunc sermonem, magis timuit, & ingressus est praetorium iterum, & dicit ad Iesum: Unde es tu? Iesus autem respondit non dedit ei. Dicit ergo ei Pilatus: Mihi non loqueris? Nescis quia potestatem habeo crucifigere

The passion.

Pylat sayd vnto them, be holde the man. Whan the high priestes & ministers sawe him they cried sayyng, Crucifie him, crucify him. Pylat said vnto the: Take ye him and crucify him for I find no cause in him. The iewes answered him, we haue a law, & by the lawe he ought to dye, because he made him selfe the sonne of God: Whan Pylat hearde that sayyng, he was the more afrayd, and went againe into the iudgement hal, & sayd vnto Iesus, whence art thou? But Ies^s gaue him no answer. Thā said Pylat vnto him. Speakest thou not vnto me? knowest thou not that I haue

The passion.

haue power to crucify the
and haue power to deli-
uer the: Jesus answered.
Thou couldest haue no
power at al against me ex-
cept it were geuen the frō
aboue. Therefore, he that
deliuered me vnto y^e hath
the more sinne. And from
thēce furth sought Pylat
meanes to deliuer him,
but the Jewes cried, sai-
yng: If thou let him go,
thou art not Ceasars frēd
fo: whosoever makethe
him selfe a kyng, is agāst
Ceasar. Whā Pylat heard
that sayng, he brought
Jesus furth & late doune
to geue sētence, in a place
called the Pāuement, but
in the Hebreue Gabbatha
It was Pasch euē, about
the sixt hour. And he said
o. i. vnto

cifigere te, & potē-
statem habeo dimit-
tere te: Respōdit Iē-
sus: Nō haberes po-
testatē aduersus me
vllam, nisi tibi datū
esset desuper. Pro-
pterea qui me tradi-
dit tibi, maius pecca-
tum habet. Et exindē
querēbat Pilatus di-
mittere eū, Iudēi au-
tem clamabant dicē-
tes: Si hunc dimittis
non es amicus Cæsa-
ris: omnis enim qui
se regem facit, con-
tradicit Cæfari. Pi-
latus autem cum au-
disset hos sermones,
adduxit foras Iēsum
& sedit p^r tribunali
ī loco qui dī Lithof-
trotos, hebraice autē
Gabatha. Erat autē
parasceue pasche, ho-

ra

The passion.

Pa q̄si sexta, & dicit
Iudēis: Ecce rex v̄r: Il-
li aut̄ clamabāt: tolle
tolle, crucifige eum.
Dicit eis Pilatus: Re-
gem vestrum cruci-
figā? Responderunt
pontifices: Non ha-
bemus regē nisi Ce-
sarē. Tūc ergo tradi-
dit eis illū, vt cruci-
figeret̄. Susceperunt
aut̄ Iēsum, & eduxe-
rūt eū. Et baiulans si-
bi crucē, exiuit in eū
qui d̄r Caluarie locū
hebraicē aut̄ Golgo-
tha, vbi crucifixerūt
eū, & cū eo alios du-
os h̄c & h̄c, mediū
aut̄ Iēsu. Scripsit aut̄
& titulum Pilatus:
& posuit sup crucē.
Erat autem scriptū:
Iēsus Nazaren⁹ rex
Iudeorum. Hunc er-

vnto the Jewes. Behold
your king: but thei cried a-
wai with him, awai with
him, Pilat said vnto thē.
Shal I crucify your kig?
The high p̄iestes answe-
red, We haue no kyng but
Ceasar. Than deliuered
he him vnto thē to be cru-
cified. And they toke Je-
sus & led him awaye, & he
bare his crosse, and went
furth to a place called the
place of dead mens scul-
les (whiche is named in
hebreue golgatha) wher
they crucified him. And
with him, ii. other, on ei-
ther side one, & Jesus in
the middes. Pilat wrote
a title, & put it on y crosse.
The writyng was Jesus
of Nazareth kyng of the
Jewes. This title redde

The passion.

many of y^e Jewes, for the place where Jesus was crucified, was nigh to the cytie. And it was wyttē in hebreue, Greke, & Latine. Than sayd the high priestes of the Jewes to Pylat, write not kyng of the Jewes, but that he sayde, I am kyng of the Jewes. Pylat answered: what I haue wyttē, that haue I wyrtten. Than the souldiers, when they had crucified Jesus, toke his garment and made iiii. partes, to euery souldier apart, & also his coat. The coate was without seame, wroughte vpon throughout. And the said one to another, let vs not deuide it, but cast lottes, who shal haue it. That

O.ii.

the

go titulum multi Iudeorū legerunt, quia prope ciuitatem erat locus, vbi crucifixus erat Iēsus. Et erat scriptum græcè, latine, & hebraicè. Dicebāt ergo Pilato pontifices Iudeorum: noli scribere, rex Iudeorum: sed quia ipse dixit, rex sū Iudeorū. Respondit Pilatus: Quod scripsi, scripsi. Milites ergo cū crucifixissent eum, accipiunt vestimēta eius & fecerunt quatuor partes, vnicuiq; militi partem & tunicā: Erat aut tunicā icōfutilis, desup cōtextata p totū. Dixerūt ergo ad inuicē: Non scīdam⁹ eā, sed sortiamur de illa cuius sit.

Vt

The passion.

Ut scripturā imple-
retur dicens : partiti
sunt vestimenta mea
sibi, & super vestem
meam miserunt for-
tem. Et milites qui-
dē hęc fecerunt. Sta-
bant autē iuxta cru-
cem Iēsu mater eius,
& soror matris eius
maria vxor Clœphę
& Maria Magdale-
ne. Cū vidisset ergo
Iēsus matrem, & di-
scipulum stantē quē
diligebat dicit ma-
tri suę: Mulier ecce
filius tuus : Deinde
dicit discipulo: Ecce
mater tua. Et ex illa
hora accepit eam di-
scipulus in suā. Po-
steā sciens Iēsus qui-
a omnia consumma-
ta sunt, vt consum-
maretur scriptura,
dicit;

the scripture might be ful-
filled, whiche sayeth: thei
parted my raiment amōg
thē, and on my coate dyd
they cast lottes. And the

souldiers did this in deed
¶ There stode by ȳ crosse
of Jesus, his mother and
his mothers sister, Mari
the wife of Cleophas and
Mari Magdalene. When
Jesus sawe his mother
and the disciple stādyng,
whom he loued, he sayde
vnto his mother. Woman
behold thy sonne. Then
sayd he to the disciple: be-
holde thy mother: and frō
that houre ȳ disciple toke
her for his owne. After
that when Jesus percei-
ued that al thinges were
perfourmed: that ȳ scrip-
ture might be fulfilled: he
say

The passion.

said I thirst. There stode
a vessel full of vineger by,
Than they filled a spōge
with vineger, & woude it
about with ylope & put it
to his mouth. Asone as
Jesus had receiued of the
vineger, he sayd, It is fi-
nished, & bowed his head
& gaue vp the gost. The
Jewes then because it
was the Sabboth euen,
that y^e bodie shuld not re-
mayne vpon the crosse on
the Sabboth day (for that
sabboth daye was an high
day) besought Pilat that
their legges might be bro-
ken, and that they might
be taken doune. Than
came the souldiers and
brake the legges of the
first, and of the other whi-
che was crucified with

o.iii.

Jesus

dixit: Sitio. Vas au-
tem erat positum a-
ceto plenum. Illi au-
tem spongiam ple-
nam aceto, hyssopo
circumponentes ob-
tulerunt ori eius. Cū
ergo accepisset Iē-
sus acetum, dixit. Cō-
summum est. Et ī-
clinato capite tradi-
dit spiritum. Iudæi
ergo (quoniam para-
sceue erat) vt non re-
manerēt ī cruce cor-
pora sabbato, (erat
enim magnus dies il-
le sabbati) rogaue-
runt pilatū, vt frāge-
rentur eorum cru-
ra, & tollerentur.
Venerūt ergo mili-
tes, & primi quidem
fregerunt crura, &
alterius qui cruci-
fixus est cum eo. Ad
Iēsum

The passion.

Ad Iesum autē cum
venisset, & viderūt
eum iā mortuū non
fregerūt eius crura,
sed vn⁹ militū lācea
latus ei⁹ apuit, & cō-
tinuo exiuit sanguis
& aqua: Et qui vidit,
testimoniū perhibu-
it, & verum est testi-
monium eius. Et ille
scit q̄a vera dicit, vt
& vos credatis. Fa-
cta sunt enim hæc, vt
scriptura impleret:
Os non comminues-
tis ex eo. Et iterū ali-
a scriptura dicit: Vi-
debunt in quē tran-
sixerunt. Post hæc
autem rogauit Pila-
tum Ioseph ab Aro-
mathœa (eo quod es-
set discipulus Iesu,
occlus autē propter
metum Iudeorū) vt
tolle

Jesus, But when they
came to Jesus, and sawe
that he was dead already
thei brake not his legges:
but one of the souldiers
with a speare thrust him
into the side, & furthwith
came there out blud & wa-
ter, & he that sawe it bare
recorde, & his recorde is
true, & he knoweth that
he sayeth trueth, that ye
might beleue also, for
these thynges were done
that y^e scripture shulde be
fulfilled, ye shal not break
a bone of him. And again
another scripture sayeth.
They shall se him, whom
they haue p̄sed. After Jo-
seph of Aromathia (whi-
che was a disciple of Je-
sus: but secretly for feare
of the Jewes) besoughe

Pylat

The passion.

Pilat, that he might take
doun the body of Iesus
And Pilat gaue him ly-
cence: And there came al-
so Nicodemus whiche at
the begynnyng came to Je-
sus by night, & brought
of myrre, & Aloes min-
gled together aboute an
C. pounde weight. Thā
toke they þ body of Iesu
& woude it in linē clothes
with the odours as þ ma-
ner of þ Jewes is to bury
And in þ place where Je-
sus was crucified, was a
garden, & in the garden a
newe sepulchre, wherein
was neuer man layde.
There layde they Iesus
because of þ Jewes Sab-
both euen, for the Sepul-
chre was nigh at hand.

o.iiii. Prayers


tolleret corpus Iesu.
Et permisit Pilatus:
Venit autem & Ni-
codemus qui vene-
rat ad Iesum nocte
primum, ferens mi-
xturam myrrhe & a-
loes quasi libras cē-
tum. Acceperunt au-
tem corpus Iesu &
ligauerunt illud lin-
theis cum aromati-
bus, sicut mos est Iu-
deis sepelire. Erat au-
tem in loco vbi cru-
cifixus est. Hortus,
& in horto monu-
mentum nouum in
quo non dum quisq̄
positus erat. Ibi er-
go propter parasce-
uen Iudeorum, quia
iuxta erat monumē-
tum, posuerunt eū.

Preca

Prayers of the passion.

Precaiones de passi-
one seruatoris nri Chri.

Bndictus sit pr & filius
& spiritus sanctus.
Laudem⁹ & extollam⁹
eū ad omnē ęnitatē.

I.  Mnipotens
deus, & cœ-
lestis pr, mīa
& bonitas tua im-
mēsa atq; īfinita est.
Nulla nra dignitas,
sed misericordia tua
commouit te, vt fili-
um tuum vnigenitū
& ęternum ad no-
strā naturam susci-
piendā, in mundum
demitteres, vti (quē
admodum cōstitutū
abs te & per oīum p-
phetarum tuorum
ora qui ab initio mū-
di fuerant, p̄dictum
est,) sacramētum ī ea
redēptiōis & salutis
nre

Prayers of the passion
of our sauour Christ.

Blessed be the father, and the
sonne, and the holy gost.

Let vs praise him & exalt him
wozrde without ende.



Almightye God,
our heavenly fa-
ther, thy mercy &
goodnes is infinit & with-
out measure. It is thy
mercy, & no goodnes that
was in vs whiche moued
the to send into the world
thine onely begotten eter-
nal sonne to take our na-
ture vpo him, and therein
to worke the mystery of
our redēption and salua-
tion, accordyng as thou
haddest appointed, and
haddest spoken before by
the mouthes of al thy pro-
phetes, whiche were frō
the

Prayers of the passion

the beginnyng. And it was thy blessed Will, thy mercy & goodnes towardes vs, that thy heauēly sōne did suffre persecutiō, trouble, and aduersitie, be traied of his owne frēd & disciple Judas, was traycrouly takē and caried away, to be falsly accused, and vniustly condemned, to be cruelly bet & scourged. And finally, with most scornfull rebukes, to be put to most paineful and shameful death that coulde be deuised.

All this O heauēly father was done through thy mercy and blessed wil for our sakes not onely to answer & satisfie thy iust wrath and angre whiche we had deserued both for

the

nre efficaciter. Mīa tuā & bonitate, sc̄tā tua erga nos voluntate effectum est, vt coelestis filius tu⁹ multas grūnas, graues calamitates & diras miseras sustineret, ab amico & discipulo Iuda. p̄deret, p̄ditoris ī modū caperet, abducere, falso accusare, ī iuste cōdēnare, crudelit̄ vberare & flagellare, conuitiis denique cōtumeliosissimis iactat⁹, morte omnium acerbissima atque ignominiosissima afficeret. Hęc tu nra causa p̄ coelestis effecti mīa ac sacrosctā voluntate tua īduct⁹, nō modo ad iustam iram īdignationēque tuā placandā, quā tu

pri

Prayers of the passion.

primorū parētū of-
fēsa cōmeriti sumus
tum sctōrū mādato-
rū tuorum p̄uaricati-
one q̄tidie cōmere-
mur, sed etiam, vt in
grām tecū fauorēq̄
redeamus, vt donis
tuis coelestibus im-
buamur, vt oēs vitæ
n̄re dies tibi ī sctita-
te & iustitia seruiam⁹.
Vt gratuito de-
niq̄ passiōis charis-
simi filii tui b̄n̄ficio,
& sctīssimi sāguinis
p̄cio, participes fia-
mus īfinite & īexpli-
cabilis gl̄e tuę beati-
tudinisq̄ coelestis.
Itaq̄ p̄camur abs te
p̄r coelestis, effunde
super nos sp̄m san-
ctum tuū, gubernā-
corda n̄ra, vt clarē vi-
deamus, & cōstāter
fidamus

the offences of oure fyyst
parentes, and yet dayly
do deserue by transgres-
syng thy holy cōmaunde-
mētes, but also to restore
vs againe vnto thy grace
and fauoure, to indue vs
with thi heauenly giftes,
that we might serue the
in holynes and righteous-
nes all ȳ daies of our life.
And finally to make vs
by the free benefite of thy
deuely beloved sōnes pas-
syon, and the price of his
most p̄sious blud, par-
teners with him of thy in-
finite & vnspeakable glo-
ry & blisse in heauē. wher-
fore, O heauēly father we
beseeche the powre vpo vs
thyne holy spirit, & make
vs in our hartes clearely
to se, & most stedfastly to
beleue

Prayers of the passion.

beleue this thyne infinite
gracious goodnes shew-
ed and geuen vnto vs by
thyne owne sonne oure
saviour Jesus Christ: &
with this belefe, make vs
to put oure cōfidence and
hope of saluation in him,
Whom thou hast appoin-
ted to be oure onely rede-
mer & saviour. Make vs
alway to rendre vnto the
most hūble & heartye thā-
kes for thyne incōprehen-
sible mercy and goodnes
towards vs. Finally,
make vs to professe the
death of thy dearely belo-
ued sōne, in renouūsyng &
forsakyng all sinne, & we
may plainly appeare to
rise with him in newnes
of life, in righteousnes, in
nocency, & al true holines
and

fidamus huic tuę af-
fluēti bonitati p filiū
tuū seruatorē nrmle
fū Christū datę & de
mōstrate, hęc qz fidu-
cia effice vt omnē fi-
dutiā spēqz salutis in
illo ponam⁹, quē tu
unicū redēptorē ser-
uatorēqz nostrum ef-
se voluisti. Effice, vt
pro tua incōprehēsa
erga nos bonitate &
mīa, humillimas &
maximē volūtarias,
meritas tibi debita-
sqz grās agam⁹, effice
deniqz sic nos mortē
charissimi filii tui in
repudiādo ppulsan-
doqz peccato pfiteri,
vt liqdo pateat nos
cū illo inouitate vi-
tę iustitia, inocētia
& vera sanctitate re-
surgere, vt post hūc
vitę

Prayers of thy passion:

vite cursum cū illo ī
sēpitna glā regnare
possim°. Exaudi nos
p̄r̄ coelestis per Chri
stum dñm n̄m. Am̄

II. **O**Mnipotēs deus
& coelestis p̄r̄,
immensam bonitatē
tuā p̄camur, vt quē
admodū vnigenit°
& charissimus filius
tu⁹ seruator n̄r̄ Iesus
Christ⁹ p̄ sacrosctā
volūtate sua mortē
obiit voluntariē, &
acerbissimā pro n̄ra
redemptione & sa
lute passionem, idēq̄
p̄uidētia sua & certa
p̄renotione excepit,
sic nos q̄ncunq̄ tibi
visū fuerit crucē no
strā aut grūnā aliquā
ī humeros n̄ros ini
cere, volūtariē eā ac
patienter p̄feramus,
ad

& after this life to reigne
with him in everlastyng
glory. Heare vs our heauē
ly father, for oure Lorde
Iesu Christes sake. Am̄.

A Almighty god our
heauēly father we
beseeche thi gracious good
nes, that likewise as thy
onely begotten and deare
ly beloued sōne oure saui
oure Iesus Christ accor
ding to his blessed wil suf
fered willyngly deathe &
bitter passion for oure re
demption and saluation,
hauyng therof foresight
and certen knolage: So
in like maner, whensoe
uer it shalbe thy pleasure
to lay like crosse & affli
ction vpon oure backes,
that we may also willyng
ly and patiently beare it,
to

Prayers of the passion.

to y true trial of our faith
against the latter daye, &
to the everlastyng glory.
Hearc vs our heauēly fa-
ther, for our lorde Jesus
Christes sake. Amen.

O Jesu Christ, which
in thy laste supper
with thyne Apostles did-
dest cōsecrate thy blessed
body and blud vnder the
fourme of bread & wyne:
Graūt vs we besече the
euer stedfastly to beleue &
kyndly to acknowledge
thi infinite and almighty
power, thy incōprehensi-
ble loue towardes vs, &
that we may alway wor-
thely receiue y same bles-
sed sacrament accordyng
to thy holy ordinaunce,
that therby we may ob-
taine increase of all godly
nes

ad certū fidei nr̄e in
extremū diē piculū
faciēdū, & ad sēpit-
nā glām tuā. Exaudi
nos p̄r cœlestis. Per
Ch̄m dñm nr̄m Am̄

Seruator & redē III.
ptor nr̄ Iēsu Chri-
ste qui ī extrema cœ-
na cū discipulis tuis
sacrosāctū corp⁹ tuū
& sāguinē sub spe-
cie panis & vini cōse-
crauisti: cōcede q̄su-
mus, vt cōstant̄ cre-
damus, & benignē a-
gnoscamus īfinitā &
interminatā potētā
tuā, & nūq̄ cōprehē-
sū satis tuū erga nos
amorē, vt dignē sēp
hoc sct̄issimū myste-
riū, quēadmodū abs-
te diuinit⁹ īstitutum
est recipiamus, vt ex
eo oīs pietatis īcre-
mentum

Prayers of the passion.

In unitate spūs tecum
capite nro obtinea=
mus, & p te spiritūq;
tuum oīūmq; tuorū
societatē q; spūale mi=
sticūq; corpus tuum
habentur, & spūales
Christianīq; fratres
nri existunt. Exaudi
nos seruator Chre p
pter nomē tuū. Amē

OMnipotēs de⁹
& pat̄ celestis,
qui Petrum Apосто=
lum de suis viribus
sele efferētē misera=
biliz cadere pass⁹ es,
nō modo ī magistro
Christo prę formi=
dine cuiusdā ancille
denegādo, sed etiam
peierādo, & seipsum
deuouendo, si vnq;
chrm cognorit: cōce=
de q; sum⁹ misericors
pat̄, vt nuncq; de nris
viribus

nes in vnite of spirit, with
the our head, & by the and
thi spirit with al the com=
pany of thē that be true=
ly thyne, whiche be thy
spiritual and mystical bo=
dy, & our spirituall & chri=
sten brethren. Heare vs
our sauour Christ for thy
name sake. Amen.

ALmighty god our
heauenly father
whiche sufferedest Peter
the Apostle, presumyng
of his owne power mise=
rably to fall, not onely in
the denyal of his mayster
Christ for feare of an hād
mayde, but also in forwe=
ryng, and cursyng of him=
selfe, if euer he knew him:
Graūt vs We beseeche the
merciful father, ȳ we ne=
uer presume of our owne
might

Prayers of the passion.

might & power, but beyng
in oure owne heartes hu-
ble & lowly, knowledging
oure owne infirmitie, frail-
tye & weakenes, may euer
in al our affayres, receiue
at thi mighty hād, strēgth
and cōfort to the accepta-
ble perfourmaunce of thy
holy & blessed wyll. Heare
vs oure heauenly father,
for our lorde Iesus Chri-
stes sake. Amen.

Oure blessed sauiour
Iesu Christ, whiche
in that great heauines of
thy tolle, and intollerable
anguishe, whiche thou su-
steinedst before thy passi-
on: diddest fal doune vpon
thy face in praier vnto thi
heauenly father, geue vs
grace & the ayd of thi holi
spirit, that we likewise in
al

viribus aut robore
nos veditem⁹ sed cor-
dib⁹ humilib⁹ ac de-
missis, nram infirmi-
tatē, fragilitatē, imbe-
cillitatē cognoscam⁹
& oībus ī reb⁹ gerē-
dis de potenti manu
tua, firmitatē & ro-
bur accipiamus, ad
gratā acceptāq; ex-
pletionē diuine bea-
tāq; volūtatis tuā.
Exaudi nos p̄r coele-
stis p̄ Ch̄m dñs nrm
Benedicte serua-
tor Iesu Ch̄re, q̄
in grauiſſimo animi
tui moerore & itole-
rabili āgore, quē an-
te passionē tuā exce-
pisti, p̄iecta ī terrā fa-
cie ad coelestē p̄rem-
p̄catiōes adhibebas,
danobis grām & sc̄tū
spūs p̄sidiū, vt nos si-
militer in omnibus

Prayers of the passion.

anī perturbationib⁹
& mūdi huius tumul-
tibus, humili assidu-
acq̃ p̃catione ad p̃si-
dium cōsolationēq̃
coelestis p̃ris cōtēda-
m⁹. Exaudi nos Chri-
ste p̃p̃t̃ nomē tuū. A

VI. **O**mnipotēs deus
eterne p̃r, me-
moria tenemus, dum
cōdemnaretur cha-
rissimus tuus filius,
innocens agnus, ser-
uator Iēsus Christus
iudicē sedisse p̃ tri-
bunali, testes citatos
Ch̃m adductū ī iu-
diciū, & cōdēnatum,
vt quāc̃q̃ nobis cer-
tissimū sit veritatē i-
bi cōculcatā esse, in-
iustitiā dñari, inocē-
tiā eiectā. Itaq̃ dñe
& p̃r benignissime,
primoribus nostris
&

all heuines of mynde and
troubles of this worde,
rūne euermore by most hū-
ble & instant praier vnto
the ayde and comfozte of
our heauēly father. Heare
vs our sauour Christ, for
thy name sake. Amen.

Almighty God e-
ternall father, we
do remēbze, that in the cō-
demnation of thine owne
dearely beloued sōne, that
most innocent lambe our
sauour Iesus Christ, the
iudge dyd syt, witnesses
were brought, Christ was
presēted and cōdemned, &
al trueth there was trodē
vnder foote, all vnrighte-
ousnes did reigne, & inno-
cency cōdemned. O most
gracious lord and father,
graunt vnto our heades
and

Praiers:

and rulers, that thei may
euer in all their iudgemē-
tes iudge accordyng to
true iustice & equitie with
out corruption, partiali-
tie and wicked dissimula-
tion, to the oppression of
wickednes, & to the main-
tenaūce of thi euerlasting
trueth, iustice, honor and
glory. Heare vs oure hea-
uenly father, for our lorde
Jesus Christes sake. **Añ**

& magistratibus cō-
cede, vt ī oībus iudi-
ciis ex equo & bono
īcorruptē iudicium
sine iniquitate & dis-
simulatione faciant.
Ex q̄ fiet vt oēs pra-
uitates opprimātur,
sēpiterna veritas, ho-
nor & gloria tua am-
plificentur. Exaudi
nos celestis pater p̄
Christum dominum
nostrum. Amen.

A praier in the moꝛnyng.

Precatio in aurora,



Dorde God al-
mighty, to whō
& before whom
all thinges are
manifest and

plaine, whiche sufferest
not a sparowe to light on
the ground without thy
prouidence, and whiche
p.i. in



Omine
deus oī-
potens,
cui om-

nia exposita manife-
stāq̄ sunt, qui ne pas-
serem quidē sine tua
prouidentia in terrā
cadere p̄mittis, quiq̄
supe-

superioribus etatibus
maiores nostros sancto
tuo spiritu dirigebas,
Abrahamum, Isaacum,
Iacobum in semitis
uisque tuis, & cum
iunior Tobias appareret
iter alienas in terras,
ducem viae sanctum illi
angelum preparasti,
concede hodierno die
hoc mihi misero peccatori
(quem verbo tuo excitas
ad te inuocandum si
quod tempore aerumae
incidat) ut spiritum
tuum sanctum habeam
ducem viae itinerisque
diurni, ut ad diuinam
voluntatem mentemque
tua, proximi salutem,
& gloriam nominis
tui ambulem, qui uiuis
& regnas ad eternitatem.
Amen.

Preca

Praiers.

in tymes past by thy holy
spirit diddest guide oure
forefathers, Abraham, Isaac
and Jacob in thy pathes
and waies, & against
the goyng of yong Toby
into a straunge countrie
dyddest provide thy holy
Angel and messenger to be
his guyde: graunt me this
day most wretched sinner
(whom by thy word thou
doest encourage to call vpon
the in al tymes of needs
and necessities) that I
may haue thy holy spirit
to directe my pathes &
waies this daye, that I
may walke accordyng vnto
thy godly wyll & pleasure,
profite of my neighbour,
& glory of thi name:
Which liuest and reignest
worlde without end. Amē

A praier

Prayers.

A prayer at your
wprilyng.

Precatio cum
furgis.

O LORD Jesu
Christ, whiche
art y^e veri bright
sunne of y^e world
ever rising, neuer failing,
whiche with thy holosome
loke engēdrest, preseruest,
noylyest, and makest ioy
ful all thinges that are in
heauen and in yearth.

Shyne fauourably I be-
seche the vnto my spirit,
that the night of sinnes &
mystes of errours dryuen
awaye by thy inwarde
light, I may walke al my
life without stomblyng &
offence, comely as in the
day tyme, beyng pure frō
the workes of darkenes.
Graūt this o lord, which
p.ii. liuest

DOMINE
Iesu Chri
ste, qui es
clai⁹ mū-
di sol, semper oriens
nunq̄ occidens, qui
salubri aspectu tuo
procreas, conseruas,
nutris, exhilaras ce-
lestia trestriāq; om-
nia, benignè illustra
precor spiritum me-
um, vt nocte pecca-
torum, & caligine er-
rorum, interno lu-
mine tuo depulsis,
omne tempus vitæ
sine offensione, & ti-
tubatione, vt in die
decore ambulem, so-
lutus ab omnibus o-
peribus tenebrarū.
Cōcede hoc dñe qui
viuis

viuis & regnas cum
patre & spiritu sc̄to
ad eternitatem. Amē

Precatio antequā
petas lectum.



Domine
qui es v
nus de⁹
ver⁹, be
nignus,
& misericors, q̄ pre-
cepisti diligentibus
nomen tuum, omnē
curam & timorem
abiicere, & in te cō-
iicere, qui misericor-
diter p̄misisti, te fu-
turū ab inimicis p̄-
tectorē, in periculis
refugiū, ī die guber-
natorē, ī tenebris lu-
mē, noctu vigilē &
p̄petuò excubātē, vt
fideles cōseruētur: p̄-
cor abs te p̄ largam
atq̄ ī exhaustā boni-
tatem

Praiers.

liuest and reignest with
the father & the holy gost
worlde without end. Amē

A praier before ye go to bed.



Lorde, whiche
art onely God,
true gracious,
and mercyfull,
whiche cōmaūdest them,
that loue thi name, to cast
feare and care frō them, &
to cast it on ȳ, promisyng
most mercifully thy selfe
to be their protectour frō
their enemies, their refu-
ge in daūger, their gouer-
ner in the day, their light
in darkenes, & their wat-
chman on the night also
neuer to slepe, but to wat-
che cōtinually for the pre-
seruyng of thy faithful: I
beseche the of thy bounti-
ful

Prayers.

ful goodnes (O lorde) to
forgeue me wherē I haue
offended the this day, and
to receiue me vnder thy
protectiō this night, that
I maye rest in quietnes
bothe of body and soule.

Graunt myne eyes slepe,
but let myne heart watch
perpetualli vnto the, that
the weakenes of the fleshe
cause me not to offend the
lorde: let me at all tymes
feele thi goodnes toward
me, that I be at all times
styre to praise the, late &
earely, and at midde day
thi praise be in my mouth
and at middenight. Lord
instructe me in thy iudge-
mentes, that al the course
of my life beyng led in ho-
lynes and puritie, I may
be inducte at last into the

p.iii.

euertla-

tatem tuam dñe, vt
quicquid in te hodie
admiserim mihi cō-
dones, & in tutelam
tuam hac nocte reci-
pias: vt in corporis
animicq; tranquilli-
tate requiescā. Oculi
mei indormiant, cor
vero ad te assidue vi-
gilet, vt ne carnis im-
becillitas ad offen-
dēdū dñm impellat,
tuā erga me bonita-
tē perpetuō sentiam,
vt omni tempore ad
laudationē tui exci-
ter, vespere & mane,
meridie & media no-
cte laus tua in ore
meo sit. Instrue me
in iudiciis tuis do-
mine, vt omni vitæ
meæ cursu in sancti-
tate & puritate trās-
misso, ad extremum

in

Prayers.

ī eternā requiē indu-
car, quā mīa tua p-
misisti obediētibz
verbo tuo dñe. Cui
sit honor, laus, & glo-
ria ad omnem æter-
nitatem. Amen.

everlastyng rest, whiche
thou hast promised by thy
mercy to them that obey
thy worde (O Lorde) to
whom be honor, praise &
glory for ever. Amen.

Precatio p fiducia ī deū

A prayer for trust in God.

Initiū ruinæ
hominis, sibi
fidere: initiū
reparationis, sibi dif-
fidere deo confisum.
Optime ac sapien-
tissime dux, qui ve-
ra ac bona fide cre-
dētes semetipsos ti-
bi, rectissimo cōpē-
dio deducis ad im-
mortālē beatitudinē
fac, vt quēadmodū
re ipsa ceci sum⁹ atq;
inualidissimi, ita &
esse nos putemus:
ne hoc nobis suma-
mus

The beginnyng of
the fall of manne
was trust in hym
self. The beginnyng of
the restoryng of mā, was
distrust in hym self & trust
in God. O most gracious
& most wise guyde our sa-
uiour Christ, which doest
leade them the right way
to immortall blessednes,
whiche truely and unfay-
nedly trustyng in the, cō-
mit thē selfe to the. Graūte
vs ȳ like as we be blynde
and feble in deede, so we
may

Prayers.

may take & repute oursel-
fes, y we presume not as
of oure selves to se to oure
selves, but so farre to se,
that alway we may haue
the before oure eyes to fo-
low the, beyng our guide,
to be redy at thy cal most
obediently, and to cōmyt
oure selves wholly vnto
the: that thou whiche one-
ly knowest the way, maist
lead vs the same way vn-
to oure heauenly desires.
To the with the father &
the holy gost be glory for
euer. Amen.

A prayer for patience in
trouble. Psal. lx.

How hast thou O
lorde hūbled and
pluckt me doune:
I dare now vnneth make
my prayers vnto the, for
p. iiii. thou

mus, vt ipsi nobis ve-
limus p̄spicere: Has-
cten⁹ vero videam⁹,
vt intueamur te vnū
hactenus possimus,
vt te & p̄ceden-
tem velimus sequi,
& vocantem adire,
& parere ducenti,
concredamusq; nos
cunctos tibi, vt tu, q̄
solus, qua eundū sit,
noſti, ea nos dedu-
cas via ad vota no-
stra, quam nos spon-
te nostra nuncq; in-
grederemur.

Precatio pro
patientia.

VT tu domine
humiliaſti &
afflixisti me:
vix audeo vota mea
apud te facere, quia
iratus

Prayers.

iratus es mihi, sed merito meo. Peccavi domine, peccaui, fateor, non nego: sed tu deus meus ignosce delictis, remitte debita, restitue me in gratiam tuam, obliga vulnera mea, quia plagis verberibusque cecus sum. Sed tamen domine, ista patienter fero, & te obsequo semper, expectans leuationem abs manu tua, & id non sine causa, quonia[m] recepi signum fauoris & gratia[m] tua[m] erga me, verbum (dico) p[ro]missionis de Christo, qui pro me in cruce oblatus est, redemptio, sacrificium, & precium pro peccatis.

thou art angry with me, but not without my deserving. Certainly I haue sinned lord, I cōfesse it, I wyl not deny it. But oh my God, pardon my trespasses, release my dettes, redre nowe thy grace againe vnto me, stop my woundes, for I am al to plaged & beaten, yet lord, this notwithstanding I abyde patiently, and geue myne attendaunce on the, cōtynually waityng for reliefe at thi hand and that not without skyll, for I haue receiued a token of thy fauoure and grace towards me, I meane thy worde of promise concerning Christ, who for me was offered on the crosse for a ransome, a sacrifice and

Prayers

and price for my synnes. Wherfore accordyng to þy thy promyse defende me lord by thy right hand, & geue a gratiouse eare to my requestes, be thou my stey in perils, for al mans steyes are but bayne.

Beat doune therfore myn enemies thine owne selfe with thy power, whiche art mine onely ayder and procectour O lord God almighty. Amen.

CA praier for concord of Christes churche, Psal. lxxviii.



ARyse Lorde, let thine enemies be scattered, thy haters put to flight the righteous & Christes disciples make pleasaunt and mery, let them syng praises & pleasant songes
p. v. vnto

peccatis meis. Quare iuxta illā tuam promissionem, defende me dextera tua, & p̄be benignas aures petitiōibus meis. Sis mihi p̄sidium ī periculis: quia vana sunt omnia hominum p̄sidia. Cōculca igitur hostes meos potentia tua, qui es solus mihi adiutor & prosector domine deus omnipotens.

Precatio pro cōcordia ecclē Christi. psal. lxxviii.



EXurge dñe vt dissipētur īimici, & fugiāt q̄ te oderunt, iusti & Chri discipuli gaudeāt & letent̄, cātent tibi laudes & cātionē
nes

Prayers.

ones suaves, magnificentiã tuã celebrēt & maiestatem tuam extollãt. Crescat gloria tua, & cœleste regnum Christi inter electos dilatetur. Ego pater pupillorũ, iudex viduarũ, & illorũ in primis p̄tor q̄s mũdus deserit, q̄rum pturbatæ sunt cõsciẽtię, quos propter Ch̄m mũdus persequitur, qui egeni sunt & miseriarum pleni. In domo tua habitemus dñe in pace & cõcordia, da nobis idem cor, eundẽ aĩum, eundẽ verũ verbi tui itellectum, auelle vincula tam a consciẽtiis, q̄p a corporibus miserabilium captiuorũ, &

unto the, let them blowe abroad thy magnificence, let them moost highly auãce thy maiestie, let thy glozy growe, let the kyngdome of Christ from heauen among the chosen be enlarged: be thou the father of the fatherles, the iudge of the wydowes, & the protector of them, namely whõ the worlde forsaketh, whose cõsciẽces be troubled whõ þe world pursueth for christes sake, whiche be neady & wrapped ful of misery. In thy house O lord, let vs dwell in peace and cõcorde, geue vs al one hart, one mynd, one true interpretation vpon thy worde. Blucke of the bandes aswel frõ the consciẽces as from the bodies

Prayers

bodies of miserable captiues, & of the also whiche as yet be hedged in within the listes of death and vnadvisedly strine against grace. Howe dry (lorde) is the flocke of thyne heritage? I praye the poure Doune largely & showers of thy graces, let a more plenteouse fruytfulnesse chaunce, let thy people be strengthened with thy spirit. Graunt vs lorde thy worde abundantly, so that there may be many preachers of thy Gospel, which may within the selles holily conspire & agree. Let the churche & spouse of Christ, deale large spoiles of the conquered Satã. Al & beleue in &, by Christ (O lorde God of health) mought

& illorum qui adhuc funibus mortis sunt circumdati, & temere gratiæ tuæ repugnant. Quam sitiens domine est grex tuus hereditatis tuæ? Effunde quæso largiter gratiæ tuæ imbres copiosior uertas accidat, populus spiritu tuo confirmetur. Largire nobis domine uerbum tuum copiose, ut multi sint annuntiatores euangelii, qui inter seipso sancte conspirent & concordent. Ecclesia tua Christi sponsa, victo Satana multa spolia diuidat. Omnes qui in te per Christum credunt, o domine deus salutis,

Prayers.

te laudibus euehant,
honorēt te, & extol-
lāt. Intrabimus ī viā
salutis, duc nos pro-
sperè in portum, vt
per te ab ipsa morte
liberati effugiamus,
& ad veram vitam
veniamus, perfice il-
lud quod in nobis
incepisti, fac nos à
fide in fidem profi-
cere, ne nos arbitriis
nostris relinquant, ar-
bitrium enī nostrū
lubricum est, & pro-
cliue ad cadendum.
Verbi tui fulmini-
bus adhibe vim do-
mine, vt tibi soli de-
mus gloriam. Da
populo tuo fortitu-
dinem & robur, vt
peccato resistant, &
verbo tuo in omni-
bus obediāt. O glorio-
sissime

mought lift the vp with
praises, mought renoune
the, and extolle the. We be
entred into the voiage of
saluation. Conducte vs
luckly vnto the port, that
beyng deliuered by y frō
the veri death we may es-
cape and come to the very
life. Fynishe y thyng that
thou haste begon in vs,
make vs encrease from
fayth to fayth, leaue vs
not to our owne wyl and
choyse, for it is slyppery
and ready to fall. To the
thūderboltes of thy word
put violence, that we may
geue the glory to the alon-
ly. Geue to thi people cou-
rage and power to with-
stande synne and to obey
thy worde in all thinges,
O lozde God most glory-
ous

Prayers.

ous and excellent ouer al.
Amen.

A prayer against the enemies
of Chrystes trouth. Psal. cxxxix.

Deliver me o lord,
frō the vngodly &
stiffe necked per-
sons, for thou seest howe
in their heartes they ima-
gyn mischeue, and haue
great pleasure to picke
quarrelles, their tonges
be more sharpe then any
adders styng. And vnder
their lippes lurketh poy-
son of adders, but o mer-
cyful lorde, let me not fal
into their handdes, that
they handle not me after
their owne lustes. Thou
onely arte my God, thou
musste heare my piteous
plaint, Lorde that rulest
al together, that art the
strength

lissime dñe & excel-
lēs super oīa. Amen.

Precatio cōtra īmicos
veritatis Chri. p. cxxxix

RIPB me
dñe à viris
īiquis, & ab
iis qui sunt duræ cer-
uicis, qm̄ tu vides q̄
modo ī cordib⁹ suis
cogitant īiquitatem,
& quotidiē calumni-
ant. Līgue eorū ma-
gis acute sūt q̄ acu-
lei serpētū, & vene-
nū aspidū sub labiis
eorum. Sed o miseri-
cors dñe, custodi me
à manibus eorū, ne
agant mecum secun-
dū desideria sua. Tu
solus deus meus es,
auribus p̄cipe misera-
rabiles deprecatio-
nes meas. Dñe qui
regis oīa simul, q̄ es
presis

p̄sidiū mei robur &
 defensio, esto mihi
 tāq̄ galea capiti meo
 quoties in me iniqui
 impetū faciēt. Neq̄
 permittas vt impiis
 ita res suę succedant:
 ne sinas peruersos &
 malignos aīos, maio
 res euadere, & in te
 cōtumeliose maledi
 cta dicere. Age dñe
 in opū causā, & libe
 ra me ab ista q̄tidi
 ana molestia. Tunc
 recto corde & hilari
 vultu magnificabo
 nomē tuū sctm. Am̄.

Precatio contra inimi
 cos veritatis Christi
 psalmus, cxxxix.

Ad te dñe cla
 mo velociter
 exaudi me. Es
 to precatio mea in
 star

Prayers.

strength and power of my
 defence, be thou a sallet on
 my heade, whēsoeuer the
 vngodly shal assault me:
 nether suffre thou not the
 wicked thus to prosper in
 their matters. Suffre not
 their croked and malici
 ous stomakes to increace
 and spitefully reuile the.
 Loke vpō thy poore wret
 ches cause, and rid me out
 of these dayly greuaūces,
 then shall I with a right
 vp heart and pleasaunt
 cōtēnaūce extol & mag
 nifie thy holy name. Am̄.

A prayer to kepe the tong, &
 to eschewe the infection of
 the worlde. Psal. cxi.

O the I cry, O
 Lord, heare me
 spedely, let my
 prayer be as a
 swete

Prayers.

Sweete tast & sauiour in thy
 presence, & the lifyng vp
 of myne hâdes as an eue-
 nyng sacrifice. Lord set a
 watche about my mouth,
 kepe my lippes & my tong
 also, that they speake no-
 thyng amysse (as do the
 vngodly) but that they cal
 purely & heartely vpon the
 and reporte thy worthy
 praises. Bowe not myne
 heart to lust after euil nor
 to folowe the fashion of
 the wicked & abhominable
 sinners, least I happē
 to cloke my wickednes
 with other synnes as hy-
 pocrites do. Let me not
 lye as they woulde haue
 me do, but rather as it
 shall best please the. Let
 me not approue neyther
 their counsailes, nor their

deedes

star suauis odoris in
 cōspectu tuo, & ele-
 uatio manuū mearū
 īstar sacrificii uespti-
 ni, appone dñe custo-
 diā ori meo. Custodi-
 os, & labia mea, liguā
 etiā, ne quid depra-
 uatē loquātur, sicuti
 faciunt impii. Sed te
 purē & sincerē iuo-
 cent, & te dignas lau-
 des enarrēt. Ne de-
 cline cor meū ad cō-
 cupiscendum mala,
 nec ad sequēdū īsti-
 tuta impiorū, & ho-
 minū facinorosorū,
 ne forsitā occultē sce-
 lera mea aliorū deli-
 ctis, sicuti faciūt hy-
 pocrite. Ne finas me
 viuere sicut volūt il-
 li, sed sicuti tibi maxi-
 mē cōplacuerit, ne p-
 bē cōsilia aut fctā il-
 lorū, quas

Prayers.

qualēcūq; speciē aut
faciē mūdo p̄ferāt.
Ne ascoltem illecta-
mētis & dulcibus e-
scis iiquorū, que me
ad res turpes & iho-
nestas cōmouēt. Sed
aures potius p̄beam
homini iusto & sctō
quāuis me acrit̄ cor-
ripiat, & mecū expo-
stulet, oculum tamē
paratum ī te habeā,
vt tibi soli fidam, &
memet tibi soli accō-
modem. Ne proi-
cias animā meā, nec
perire sinas. Custodi
me ne incidam in la-
queos impiorum, &
ab occultis tendicu-
lis hōim malignan-
tiū libera me, p̄ gra-
tiam tuā defende me
domine, quia in no-
stris consiliis & fa-

ctis

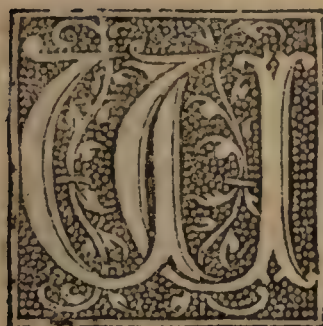
deedes, though they cast
neuer so goodly a shew &
a faire face to the worlde.
Let me not herken to the
tyllynges and swete bay-
tes of the vngodly, which
counsell me to filthy and
vncleane thinges: but ra-
ther let me geue good ear
to the righteous and god-
ly man, though he sharp-
ly correcte and chide me.
Let me alwai haue a rea-
dy eye toward the onely,
in the to trust, and to ap-
ply my self vnto the. Cast
not awaye my solle, nei-
ther suffre it not to perish
Kepe me that I be not tā-
gled with ȳ snares of the
vngodly, & frō the priuy
trappes of malitious per-
sons saue me. Defend me
lorde through thy grace,

for

Praiers.

for in all oure owne deuises and workes, can nothing be found sure for vs to trust vpon.

The praier of any captiue according to the fourme of David when he was hyd in the caue. Psalme. cxlii.



As th my voyce I cry to the, afore the I open my lamentacions, in thy bo-

some I disclose the secret worde of myne heart, my dolours and griefes I shewe vnto the, myne heart is almost lyke to brast, so great is my discōfiture, Thou knowest all my fashions, O lord, & thou seest well ynoughe howe the vngodly haue layde their snares for me.

q. i. Lo

Etis nihil iueniri potest, cui firmiter insistamur.

Precaatio captiui alicuius iuxta morem Davidis quum in spelunca occultabatur. psal. cxlii.



Voce mea ad te clamo, effudo coram te

deprecationes meas, in sinu tuo secreta cordis mei reuelo. Dolores & molestias meas narrabo tibi, rumpitur poena cor meum tam multe sunt tribulationes meae. Tu cognouisti omnes mores meos O domine, & satis vides quomodo impii laqueos suos absconderunt mihi.

Ecce

Prayers.

Ecce, i hac illa q̄ par-
te oculos meos con-
iicio, i amicos parit̄
& cognatos, sed fru-
stra tñ, quia nullus
illorum adiuuat me,
neq̄ aufugere possu-
ita vīculis onust⁹ &
oppressus sū. O dñe
qui creator meus &
p̄ es, nunc ad te cla-
mo, tu solus es mihi
sacra anchora, defen-
sio, & p̄sidium, tu
portio mea es, & he-
reditas in vniuersa
terra, immo p̄ter te a-
liā nullā possessionē
habeo. Tibi igitur
penit⁹ adhaerescō, cer-
tō p̄suasus, nihil ma-
lè mecum agi posse,
lamentabilē vocem
meam cōsidera, ecce
vt debilitat⁹ sū, a cru-
delib⁹ p̄sequutorib⁹,
qui

Lo, I cast my eye on this-
side and thatside, aswell
on my frendes as on my
kinnsfolkes, but al in vaine
none of them all helpeth
me. And againe, I cānot
runne away, I am so la-
den & ouercharged with
yrans. O lorde my maker
and father, now vnto the
I cry, thou art my onely
Moteanker, defence and
helpe. Thou art my por-
tion & heritage in all coun-
treies, yea I haue none o-
ther possessiō but ȳ onely.
So the therefore I sticke
al together knowyng cer-
tainely that nothyng can
go anysse with me. Con-
sidre then my lamentable
complaint, beholde, how
I am low brought from
the cruel pursuers, which
be

Prayers.

be muche more of power
then I am. Defende me,
deliuer me frō this prison
and horrible fear of sinne
and death, that I may set
out thi name. Al the sain-
ctes aswel angels as men
make suyte for me, desy-
ryng the for my comforte.
They shal not cease vntil
thei obtaine their request
I meane vntyl thou for-
geue me my synnes, and
send me comforte in this
distresse, with patience &
long suffryng. This once
obteined, the godly folke
shal flocke about me, and
shal not stynt to geue the
thākes, when they se that
thou riddest me furthe of
these daūgers, to the high
praise of thi name. **Lord**

q.ii.

be

q̄lōgē me fortiores
sunt. Defēde me, ab
hoc carcere libera
me, & ab horribili
peccati mortisq̄ ti-
more, vt nomen tuū
extollā. Oēs sc̄ti tū
angeli tū homīes in-
tcedūt p̄ me, p̄ mea
cōsolatiōe assidue p̄-
cātes. Nūq̄ cessabūt
anteq̄ petitiōes suas
obtineāt, nēpe dū tu
peccata mea remise-
ris, & cōsolationē mi-
hi ī his angustiis, pa-
tiētīā & lōganimita-
tē dederis. Hoc vbi
cōsequut⁹ fuero pii
circa me cōgregabū-
tur, & nō cessabunt
grās tibi agere, vt vi-
derūt me ē periculis
istis per te liberari,
ad gloriā & celebri-
tatē nominis tui de⁹
mises

Praiers.

misericors sis nobis,
à nobis esto tūc im=
ppetuum extollem⁹
& magnificabimus
glosū nomē tuū Am̄

In magna pturbatione
cōsciētiae, psal. cxxxiiii.



Vdi dñe p̄
cationem
meā, sup=
plicationē
meā recipe, attende
querelæ meæ ppter
iustitiā tuam. Ne in=
tres ī iudicium cum
seruo tuo, tūc em̄ re=
uera null⁹ īsons repe=
rietur, neq; p tribu=
nali tuo sctōrū tuo=
rū quisq; absoluetur
nisi tu illi benign⁹ ī=
dulseris, atq; adeo
ne stelle qdē in con=
spectu tuo pure īcor=
ruptæq; sūt. In ange=
lis peccatū iuenisti.

Nunc

be merciful vnto vs, take
part with vs, then shall
we for ever lift vp & mag=
nifye thy glorious name.
Amen.

In great trouble of consci=
ence. Psalme. cxxxiiii.



Oide, heare my
praier, receiue my
supplication, har=
ken to my plainte
for thi righteousnes. Try
not the labbe with thi ser=
uaunt, for truely then shall
no liuyng man be founde
vngiltye: yea, not one of
thy sainctes shulde escape
quite at thy barre, onles
thou graunt him thi gra=
tious pardon: insomuch,
euen the very sterres be
not pure & faultles afore
the, In thy angelles thou
foundest sinne.

**Howe
myne**

Prayers:

myne enemies hunt for
my soule, they beate and
drive it downe, they thrust
it into darke dungions
where felons conuict and
cōdemned to death, were
wont to be kept. My spi-
rit is sorrowful, my heart
is heavy and sad within
my brest: To the I holde
vp my handes, requirynge
the of mercy. For like as
the drye grounde longeth
for a shower of rayne, so
my soule thinketh long til
it haue thyne helpe and
succour, heare me spedely
If thou do not, I am in
dispayre, my spirit is all
wery of this bondage, I
haue byd my life farwell:
Wherfore o God, hide not
thy face that I be not like
vnto those, that be hurled

q.iii.

into

nūc inimici mei animam
meam psequuntur, verberant,
psterunt, & in
abditas gurgustias de-
trudunt, vbi conuicti
mortemq; dānati latro-
nes assaruari solent,
spūs me⁹ tristis, cor
meū gēnebūdū mōe
rēsq; ī pectore, ad te
attollo manus mīam
tuā implorās: quē ad
modū enī sitibunda
humus imbrē expe-
ctat, ita aīa mea pre-
sidia adiūmētāq; aui-
dē desiderat. Audi
dñe confestim. Hoc
nisi feceris, desperā-
dū est. Spūs me⁹ hac
seruitute lassatus fa-
tigatūsq; est, valere
iussī vitæ meæ. Itaq;
deus ne abscondas
faciem tuā, ne simi-
lis siā iis qui ī puteū
damna-

Prayers

dānatiōis cōiecti sūt
Post hāc noctē mi-
serie p̄teritā iucūda
cōsolationis tuæ au-
rora felicit̄ illucescat
vt mane audiā senti-
amq; bōitatē tuā, q̄a
ī te oīs spes mea est.
Cōstitue mihi viā in
qua ambulē, q̄a nisi
tu dux mihi fueris,
errādū est mihi, & de
via deflectendū. Ad
te dñe leuo aīam me
am etiā atq; etiā pre-
cor, vt de manu ini-
micorum meorū me
liberes. Tu es solus
refugium meum &
presidium. Doce me
id facere quod vo-
lupte tibi est, quia de-
us meus es tu, spiri-
tus tuus bonus de-
ducat me in terram
viuentium. Anima-

to

into the pit of damnatiō.
After this night of myse-
ry ouerpasse, let the plea-
saunt mornynge of cōforte
luckely shyne on me, that
by tyme I may heare and
feele thy goodnes, for in
the is all my trust: point
me the waye that I shall
walke in, for if thou be
not my guide: I must ne-
des wander and stray out
of the way. To the lorde,
I lift vp my soule, & that
with all my heart, I be-
seche the, take me furth of
myne enemies handes.
Thou onely arte my suc-
cour & sauegard. Teache
me to worke whatsoeuer
shalbe thy pleasure, for
thou art my God. Let thi
good spirit conduct me in
to the land of the liuyng,
encourage

Prayers.

Encourage my spirit for
thy names sake: furth of
all these troubles for thy
righteousnes Deliuere me.
Destroy myne enemies,
as thou art gracious and
favorable towarde me.
Those that wil worke me
sorrow and griefe, plucke
furth of the way, for I am
thy seruant, and for thy
sake suffre I al this hurly
burly. As thou art God:
so helpe thou me.

¶ A prayer of the church a-
gainst sinners. Sapi. xv.

Thou (o our God)
arte swete, long
suffering, & true,
and with mercy orderest
thou al thynges, for if we
sinne, yet are we thine, for
we knowe thy greatnes.
If we synne not, then are
q. iiii. we

to spiritū meum p-
pter nomē tuum. Ex
oībus perturbatio-
nibus propter iusti-
tiam tuā libera me,
disperde inimicos me-
os, quia tu es indul-
gens & benignus er-
ga me. Hos qui mala
mihi molestiasq; in-
tentant ē medio tol-
le, quia seruus tuus
sum, tuāq; causa hos
tumultus pfero. Vt tu
deus es, sic me adiuua.

Precatio ecclesie contra
peccata. Sa. xv.

V deus n̄r su-
auis es, & pati-
ēs, & verus &
m̄ia describis oīa nā
si peccauerim⁹, tui su-
mus, q̄a magnitudi-
nē tuā agnoscimus;
sin non peccaueri-
mus scim⁹, nos abs te
approhari

Prayers.

ap̄ p̄bari: quia cogni-
tio tui p̄fecta iustitia
est, & cognitio iusti-
tiæ potētis q̄ tuæ, ra-
dix immortalitatis
est.

Precatio regis Aſa ī tē-
pore belli. ii. paral. xiiii.



Domine nō
est apud te
vlla distā-
tia, vtrū in
paucis auxiliēris, aut
in pluribus. Adiuua
nos dñe de⁹ noster.
In te enī & ī tuo no-
mine habentes fidu-
ciā, venimus contra
hanc multitudinem.
Domine de⁹ noster
tu es, non p̄ualeat
contra te homo. Am̄

we sure that with the we
be allowed: for to knowe
the, is perfecte righteous-
nes, yea, & to knowe thy
righteousnes and power
is y rote of immortalitie.

In warres the p̄aier of king
Aſa. ii. Paralipo. xiiii.



LORDE, it is
al one with the,
to healpe them
that haue nede
with fewe or with many:
helpe vs o lorde our God,
for we trust in the, and in
thy name be we come a-
gainst this multitude.
Thou art the Lorde our
God let no man p̄uaile
against the. Amen.

Precatio Manasse
regis Iuda. ii. pa-
rali. xxxvi.

The p̄aier of Manasses
kyng of Iuda. ii. Para.
xxxvii.

Dñe

O lorde

Prayers



Lorde almightie,
G O D of our fa-
 thers Abraham,
 Isaac, and Jacob
 and of the iuste seede of
 them, whiche haste made
 heauen and yearth, with
 all the ornamētes therof,
 whiche hast ordained the
 sea by the worde of thy cō-
 maūdemēt, whiche hast
 shut vp the depe, and hast
 sealed it for thy feareful &
 laudable name, dread of
 al men, and honorable be-
 fore the face of thy power
 Thi fierse anger of thyet-
 nyng is aboue measure
 heuy to sinners, but the
 mercy of thy promise is
 great and vnsearcheable,
 for thou art the lord God
 most highe aboue all the
 yearth, long suffer yng, &

q. v.

exced-



D Omīe de⁹
 oīpotens,
 patrū no-
 strorū A-
 braā, Isaāc, & iacob,
 & seminis eorum iu-
 sti, qui fecisti coelum
 & terram cum omni
 ornatu eorum, qui si-
 gnasti mare verbo
 precepti tui, qui con-
 cluisti abyssū, & si-
 gnasti tribili & lau-
 dabili nomine tuo,
 quem oēs pauent &
 tremunt à vultu vir-
 tutis tuæ, & insustē-
 tabilis ira super pec-
 catores comminati-
 onis tuæ, in mensa-
 verò & inuestigabi-
 lis misericordia pro-
 missionis tuæ, quo-
 niam tu es dominus
 altissimus sup omnē
 terrā, longanimis &

multum

Prayers.

multum misericors,
& poenitens sup ma-
litiā hominum, ex-
citauī iracūdiam tu-
am & malum coram
te feci, statuens abo-
minationes, & mul-
tiplicās offensiones.
Et nūc flecto genua
cordis mei, precans
à te bonitatem do-
mine. Peccaui domi-
ne peccaui, & iniqui-
tatem meam agno-
sco. Peto, rogans te
domine, remitte mi-
hi, remitte mihi. Ne
simul perdas me cū
iniquitatibus meis,
neq; in æternum re-
serues mala mihi, q̄a
īdignū saluabis me
secundū magnā mi-
sericordiā tuā. Et lau-
dabo te semp oībus
diebus vitę meę, qm̄
te

exceedyng mercyfull and
sory for the malice of men
I haue prouoked thyne
anger, and haue done euil
before the, in cōmittynge
abhominations and mul-
tipliyng of offences. And
nowe, I bowe the knees
of my heart, requiryng
goodnes of the O lorde I
haue sinned lorde, I haue
synned, & knowe my wic-
kednes, I desired the by
praier, O Lorde forgene
me, O lorde forgene me, &
destroy me not with myn
iniquities, nether do thou
alway remembre euils to
punishe thē, but saue me
(whiche am vnworthy)
after thi great mercy, and
I wyll praise the euerla-
styngly, al the daies of my
life: for all the power of
heauen

Prayers

Heaven praiseth the, and
vnto the belōgeth glozy,
worlde without end. Amē

te laudat oīs virt^ocoe
lorū, & tibi est glia ī
secula seculorū. Amē

C The oration of Job in his
most greuous aduersitie and
losse of goodes. Job. i.

Oratio Iob graui-
ter afflicti,
Iob. i.

Naked came I out
of my mothers
wōber naked shal
I turne agayne.

Nudus egres-
sus sum de v-
tero matris
meę, & nudus reuer-
tar illuc. Dominus
dedit, dominus ab-
stulit, sicut domino
placuit ita factū est:
sit nomē domini be-
nedictum. Amen.

The lorde gaue, and the
lorde hath takē away: as
it hath pleased the lorde,
so it is done: nowe blessed
be the name of the lorde.
Amen.

C A praier of Hieremy:
Hieremy. xvii.

Precatio Hieremeę
Hiere. xvii.

Heale me (o lorde)
and I shalbe hole,
saue thou me, & I
shalbe saued, for thou art
my praise. Be not thou
terrible

Sana me dñe,
& sanabor:
saluū me fac,
& saluus ero qm̄: laus
mea tu es. Non sis tu
mihī

mihi formidini spes
mea tu ī die afflictio
nis. Cōfundātur qui
me p̄seqūtur, & non
cōfundar ego: paue-
ant illi, & non paue-
am ego. Induc super
eos diem afflictionis
& duplici contritiōe
contere eos. Amen.

Altera precatio.
Hiere. xxxi



Astigasti
me domi-
ne, & eru-
dit⁹ sū qua
si iuuēcul⁹ indomit⁹
Cōuerte me, & con-
uertar, quia tu dñs
deus meus, postq̄ e-
nim conuertisti me,
egi poenitentiam, &
postq̄ ostendisti mi
hi, percussi femur
meum. Confusus sū
& erubui; quoniam
sustinui

Praiers.

terrible vnto me, O lord,
for thou art he in whō I
hope. When I am in peril
let my persecutours be cō-
foūded, but not me. Thou
shalt byring vpon them the
tyme of their plage, and
shalt destroy them right
soze. Amen.

A praier of Hieremy.
Hieremy. xxxi.



Lozde, thou hast
chastened me, &
thy chastenyng
haue I receiued as an vn-
mated calf. Conuert thou
me, & I shalbe cōuerted,
for thou art my lord God,
for as lone as thou diddest
turne me, I repented my
selfe: And when I vnder-
stode, I smote vpon my
thigh, I confessed & was
ashamed, because I suffe-
red

Prayers.

red the reproche of my
youth.

CA prayer of Salomon, for a
competent liuyng. Prover. xxx.

Two thynges I
require of the,
that thou wylt
not deny me be-
fore I dye. Remoue from
me vanitie and lyes: geue
me neither beggery nor ri-
ches, onely graunt me a
necessary liuyng, least yf
I be to full I might hap-
pely be intised to deny the
and say: what felowe is
the lorde: or constrayned
throughe pouertie, I
might fal vnto stealyng,
and to forsweryng the
name of my God. Amen.

CA prayer for obteynnyng of
wiledome Sapience. ix.

God

sustinui opprobri-
um adoleſcētię mee.

Precatio Salomonis p
moderato viciu. p. xxx.

DVo rogavi
te, ne dene-
ges mihi
anteq̄ mo-
riar. Vanitatē & ver-
ba mendacii longē
fac a me: mendicita-
tem & diuitis ne de-
deris mihi. Tribue
tantum victui meo
necessaria, ne forte
fatiatus illiciar ad te
negandum, & dicā:
Quis est dominus?
aut egestate compul-
sus furer, & periu-
rem nomen dei mei.
Amen.

Precatio p obtinēda sa-
pientia. Sapi. ix.

Deus

Prayers.



D^eus pa-
trū me-
orum, &
dñe mi-
sericordię, qui fecisti
omnia verbo tuo, &
sapientia tua consti-
tuisti hominē, vt do-
minaretur creaturæ
quæ à te facta est, vt
disponat orbem ter-
rarum in equitate &
iustitia, & in directi-
one cordis iudicium
iudicet: da mihi sedi-
um tuarum assistri-
cem sapientiã, & no-
li me reprobare à pu-
eris tuis, quoniã ser-
uus tuus sum ego &
filius ancillę tuę, ho-
mo infirmus & exi-
gui temporis, & mi-
nor ad intellectum
iudicii & legum. Et si
quis erit consumma-
tus



OD of our fa-
thers, and lord
of mercy, thou
that hast made
al thinges with thy word
& ordayned man through
thy wysedome, that he
shulde haue dominion o-
uer the creature whiche
thou haste made, that he
ordre þ^e worlde accordyng
to equitie and righteous-
nes, & execute iudgement
with a true heart, geue
me wysedome, whiche is
euer aboute thy seat, and
put me not out frō amōg
thy chyl dren, for I thy
seruaunt, and sōne of thy
handmayde, am a feble
person, of a shorte tyme,
and to yong to the vnder-
stādyng of thi iudgement
and lawes: yea, although
a mā

Praiers.

A man be neuer so perfect among the childre of mē, yet if thi wisdom be not with him, he shalbe nothing worth. Oh sende thy wisdom out of thy holy heauens and frō the throne of thy maiestie, that she maye be with me and labour with me, that I may know what is acceptable in thy sight. For she knoweth and vnderstandeth all thynges, and she shal cōduct me right soberly in my workes, and preserue me in her power. So shall my workes be acceptable. Amen.

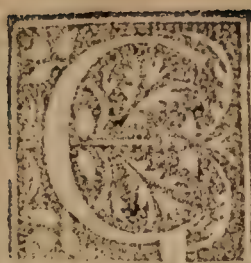
The praier of Iesus the sōne of Syrach in necessitie, & for wisdom. Ecclesiasticus the last chapter.

I thanke

tus inter filios hominum, si abfuerit ab illo sapientia tua, in nihilum computabitur. Mitte illam de coelis sanctis tuis, & à sede magnitudinis tuæ, vt mecum sit, & mecū laboret, & sciã quid acceptum sit apud te. Scit enim illa omnia & intelligit, & deducet me in operibus meis sobrie, & custodiet me in sua potentia. Et erunt accepta opera mea. Amē.

Precatio Iēsu filii Sirach Eccle. vlti.

Con



CONfitebor tibi
dñe rex,
& collaudabo te deum saluatore
meum. Confitebor nomini tuo,
quoniam adiutor & protector factus es
mihi, & liberaſti corpus meum à perdi-
tione, à laqueo linguæ iniquæ, & à
labiis operantium mendaciū, & in con-
ſpectu aſtantium factus es mihi adiutor
Et liberaſti me ſecū-
dum multitudinem
miſericordiæ nomi-
nis tui à rugientibus
preparatis ad eſcam
de manibus querentium
animam meam
& de portis tribulationum



Ihanke the
lorde and kyng,
and praiſe the
God my ſauour
I wyl yelde praiſes vnto
thy name. Thou haſt de-
liuered my body from de-
ſtruction, for thou art my
defender and helper from
the ſnare of the falſe tong,
and frō them that are oc-
cupied in lies. Thou haſt
bene my helper frō ſuche
as roſe againſt me, & haſt
deliuered me accordyng
to thy great mercy, & for
thy holy names ſake, thou
haſt deliuered me frō the
rozyng of them that pre-
pared them ſelfes to de-
uoure me, out of the han-
des of ſuche as ſought af-
ter my life, from the mul-
titude of them that trou-
bled

Prayers.

bled me and went aboute
to set fyre vpon me on eue-
ry syde, so that I was
not brēt in the middes of
the fire. From the depe of
hell thou deliueredst me,
from the vncleane tong,
from lying wordes, from
the wicked iudge, and frō
the vnrightheous tong.
My soule shall praise the
lorde vnto death, for my
life drew me nighē vnto hel
dounewarde. They com-
passed me round about on
euery syde, and there was
no man to helpe: I looked
about me, if there were a-
ny man that woulde suc-
cour me, but there was
none. Then thought I
vpon thy mercy, O lorde,
and vpon thy actes that
thou hast done euer of old
r. i. namely

tionum, que circum-
dederunt me, à pres-
sura flame, que cir-
cundedit me, & in
medio ignis nō sum
æstuat⁹. De altitudi-
ne ventris inferi, &
à lingua coinquina-
ta & à verbo men-
daci, à rege iniquo,
& à lingua iniusta.
Laudabit vsq; ad
mortem anima mea
dñm, & vita mea ap-
propinquans erat in
inferno deo sū. Cir-
cudederūt me vn-
dicq; & non erat qui
adiuuaret. Respici-
ens eram ad adiuto-
rium hominum &
non erat. Memora-
tus sum misericor-
diæ tuæ domine, &
cooperationis tuæ
quæ à sæculo sunt,
qm̄

quoniam eruis fusti
nentes te dñe: & libe
ras eos de manibus
gētium. Exaltaui su
per terram orationē
meam, & pro morte
defluēte deprecatus
sum. Inuocaui dñm
patrem domini mei,
vt non derelinquat
me in die tribulatio
nis meæ: & in tem
pore supborum sine
adiutorio. Laudabo
nomē tuū assidue, &
collaudabo illud in
confessione: & exau
dita est oratio mea.
Et liberaisti me de p
ditione: & eruisti me
de tempore iniquo.
Propterea confite
bor, & laudem di
cam tibi: & benedicā
nomini domini. Cū
adhuc iunior sū, pri
usq̄

Praiers.

namely, that thou deliue
rest such as put their trust
in the, & riddest them out
of the hādes of the false
Danimes. Thus lifted I
vp my praier frō y^e yearth,
& praied for deliuerance
frō death, I called vpon
the lozde the father of my
lozde, that he wolde not
leauē me without helpe
in the day of my trouble,
& in the time of the proud:
I wil praise thy name cō
tinually, yeldyng honoz &
thākes vnto it, and so my
praier is heard. Thou sa
uedst me frō destruction &
deliueredst me frō the vn
righteous tyme: Ther
fore will I knowlege, &
praise the, and auāice the
name of the lozde. When
I was yet but yong, or
euer

Prayers.

euer I went astray, I desired wisdom openly in my prayer, I came therefore before the temple and I sought it verie busily and I will seke for it to my last houre. Then will it flourish vnto me as a grape that is soone ripe. My heart reioysed in it, then went my foote the right waye, yea, from my youth sought I after it, I bowed doune mine eare a litle, & receiued it, I found in my self much wisdom, & prospered greatly in it. Therefore will I geue the glory vnto him that geueth me wisdom, for I am aduised to do thereafter, I will be gelouse to cleaue vnto that is good, so shal I not be confounded

r.ii.

My

ulq̄ oberrarem, que
siui sapientiam palā
in oratione mea. Ante
templum postula-
labam pro illa, & v-
sq̄ in nouissimis in-
quiram eam: & flo-
rebit tanq̄ præcox
vua. Letatum est cor
meum in ea, ambula-
uit pes meus iter re-
ctum: a iuuentute
mea inuestigabam e-
am. Inclinaui modice
aurem meam, &
excepi illam. Multam
inueni in me ip-
so sapientiam, & mul-
tum profeci in ea.
Danti mihi sapien-
tiam, dabo gloriam.
Consiliatus sum e-
nim, vt facerem il-
lam; zelatus sum bo-
nū, & nō confundar.

Col-



Om̄ie, tu
es deus, q̄
fecisti cœ
lū ac ter=
rā, mare, & oīa que ī
eis sunt, qui p̄ os Da
uid pueri tui dixisti:
Quare fremuerunt
gentes, & populi me
ditati sunt inania. A
stiterunt reges terre
& principes conue=
nerunt in vnum, ad=
uersus dominum, &
aduersus Christum
eius. Conuenerunt
enim verē aduersus
sanctum filium tuū
Iēsum, quem vnxe=
ras, Herodes simul
& Pōtius Pilatus cū
gentibus & populis
Israēl, ad faciendum
quecūq; manus tua,
& consiliū tuū prius
decreuerat, vt fierēt.

Et



ORDE, thou
art God, which
hast made hea=
uen & yerth, the
sea & all that in them is,
whiche by the mouthe of
thy seruaunt David hast
sayd, why did the hethen
rage, & the people imagin
vaine thinges: The kyn=
ges of the yearth stode vp
and the rulers came toge=
ther against the lord, and
against his Christ. For
surely against thy holy
sonne Iesus, whom thou
hast anoynted, bothe He=
rode & also Pōcius Pylat
with the Panimes & the
people of Israel gathered
thē selves together to doe
uen whatsoeuer thine hā=
des and thy coūseil deter=
mined before to be done.

And

Prayers.

And nowe loyde, beholde
their thretninges, & graūt
vnto thy seruautes to
speake thy worde withal
confidence, and that thou
wylt stretche furth thyne
hād, to thincēt that hea-
lyng, signes, and wōders
may be done by the name
of thy holy sonne Iesus.

Et nūc domine aspi-
ce in minas eorum:
& da seruis tuis, vt
cū omni fiducia lo-
quātur sermonē tuū
manum tuam por-
rigendo in hoc, vt sa-
natio, & signa, & pro-
digia edantur per
nomē sancti filii tui
Iesu. Amen.

CA prayer for the peace of
the Church.

Precatio pro pace
ecclesie.



LORD Iesus christ
whiche of thyne
almightynes ma-
dest all creatures

bothe visible and inuisi-
ble, whiche of thy godly
wisedome gouernest and
settest all thinges in most
goodly ordre, whiche of
thine vnspeakeable good-
nes kepest, defendest, and
furthest all thynges,

r.iiii. whiche



Omine
IESV
Christe
qui om-
nipotē

tia tua fecisti oēs cre-
aturas, visibiles, inuisi-
biles, & diuina sapiē-
tia tua gubernasti di-
sposuistiq; oīa ordi-
natē, q̄ ineffabili boni-
tate tua custodis, de-
fēdis, pmouēs q; oīa,

qui

Patens:

qui profunda misere-
ricordia tua reficis
ruinosa, renouas col-
lapſa, viuificas mor-
tuos: digneris (preca-
mur) ad extremum,
in dilectam ſponſam
tuam eccleſiam dul-
cem illum & miseri-
cordem vultum tu-
um, quo cœleſtia om-
nia terreſtriâq; , &
quæ ſupra cœlum in-
frâq; terram ſunt pa-
cificas, conuicere: di-
gneris teneros miſe-
cordeſq; oculos in
nos conuertere, qui-
bus Petrum ſemel
magnum eccleſiæ tuæ
paſtorem aspexiſti,
& continuo rediit ſe-
cum in memoriam, &
pœnitentia ductus eſt,
quibus diſperſam ſe-
mel multitudinem

per-

whiche of thy depe mercy
reſtozeſt the decaied, re-
neweſt the fallen, rayſeſt
the dead: vouchſafe (we
praye the) at laſte to caſte
downe thy cōtēnaūce vpon
on thy welbeloued ſpouſe
the churche, but let it be y
amynable & mercyfull cōū-
tenaunce wherwith thou
pacifiſt al thinges in hea-
uen, in yearth, and what-
ſoeuer is aboue heauen &
vnder the yearth: vouchſe-
ſafe to caſt vpon vs thoſe
tēdre & pityful eyes with
whiche thou ones diddeſt
behoide Peter that great
ſhepeherd of thy churche,
and furthwith he remem-
bred him ſelfe & repented,
with whiche eyes thou
ones dyddeſt beue the
ſcattered multitude, and
wert

Prayers

Werte moued with compassion that for lacke of a good shepeherd they wādered as shepe disperſed and ſtraied aſūder. Thou ſeeſt (O good shepeherd) what ſūdry ſortes of wolues haue broken into thy shepecotes, of whō euery one crieth, here is Chriſt, here is Chriſt, ſo that if it were poſſible the very perfect persons ſhoulde be brought into error.

Thou ſeeſt with what wyndes, with what waues, with what ſtormes thy ſely ſhyp is toſſed, thy ſhip wherin thi litle flock is in peril to be drowned. And what is now leſte, but that it vtterly ſynke and we al periſh. Of this tempeſt & ſtorme we may

r. v. thanke

perluſtraſti, & mīa cōmouebaris, q̄ homini paſtoris defectu, errabant quaſi oues ſparſæ palātēſq̄ Tu fatiſ vides bone paſtor, q̄ varia luporū genera in ouilia tua irrupērūt, è quibus vnusquiſq̄ clamat, hic Chriſtus eſt, hic Chriſtus eſt, ita vt ſi fieri poſſet in errores deducerentur electi. Tu vides quibus flatibus, quibus fluctibus quibus tēpeſtatib⁹ miſera nauis iactatur, in qua puſill⁹ grex tuus de ſubmerſiōe periclitatur, q̄d aut̄ nūc reſtat, niſi vt proriſum ſubmergatur, oēſq̄ nos peam⁹. Huius tēpeſtatiſ cauſa eſt nra iniqui-

Prayers.

iniquitas & deprauata vita. Hoc nos videmus & cōfitemur: iustitiā tuā cernim⁹, & iustitiam nostram lamentamur: sed ad misericordiam tuam prouocamus que (secundum Psalmum prophetæ tui) exuperat omnia opera tua, multa supplicia sustinuimus, multis bellis fracti, multis iacturis honorū cōsumpti, tot morborum pestiūmq; generib⁹ flagellati, tot fluctibus quassati, tot portentis perterriti & nullus tamen nobis ita fatigatis, & inusitata maiorum vi debilitatis, portus perfugiūmq; apparet. Sed quoti-
die

thake our owne wickednes and sinful liuyng, we espy it wel & cōfesse it, we espy thy righteousnes, & we be waile our vnrighteousnes: but we appeale to thy mercy whiche (accordyng to the psalme of thi prophete, surmounteth althi workes, we haue now suffered muche punishment, beyng sousted with so many warres, consumed with suche losses of goodes, scourged with so many sortes of diseases & pestilences, shaken with so many fluddes, feared, with so many straūg lightes frō heauē, and yet appeare there no where any hauen or port vnto vs beyng thus tired & forlorne among so straunhe evils,
but

Prayers.

but still euery daye more greuous punishemētes, & more seme to hang ouer our heades. We cōplaine not of thy sharpnes most tendre sauour, but we espy here also thi mercy, for as muche, as muche greuouser plages we haue deserued. But o most merciful Iesu, we beseeche thee that thou wylt not consider ne weigh what is due for our deseruynges, but rather what becommeth thy mercy, without whiche neither the angels in heauen can stand sure before thee, muche lesse we sely vesselles of clay.

Haue mercy on vs, O redeemer, whiche art easy to be intreated, not that we be worzthi of thi merci, but
geue

die magis magisq̄
graues plurēsq̄ poe-
nē imminere ceruici-
bus n̄ris vident. Nō
hic de tua asperitate
conquerimur mise-
ricordissime domi-
ne, sed tuam potius
m̄iam intuemur: q̄d
lōgē grauiores pla-
gas cōmeriti sumus.
Nos vero abs te mi-
sericordissime dñe p̄-
camur, nō quid me-
ritis n̄ris dignum sit
cōsideres aut perpē-
das; sed potius quid
deceat m̄iam tuā, si-
ne qua ne angeli q̄dē
ī coelo cōsistere pos-
sunt, nedū nos vasa
luti īfirma. Miserere
n̄ri redēptor noster,
q̄ facillimē exoraris,
nō q̄d nos misericor-
dia tua digni sumus:
sed

Prayers.

sed hanc gloriã nõ
mini tuo dato. Ne
patiaris Iudeos, Tur
cas, reliquosq; qui
vel non nouerunt te
vel gloriæ tuæ inui
dent, perpetuò de
nobis triumphare,
& dicere: vbi deus,
vbi redemptor, vbi
seruator, vbi spon
sus illorum est? Hęc
contumeliosa verba
& conuitia in te do
mine redundant, dũ
ex malis nostris bo
nitatem tuam existi
mant, nos derelin
qui putant, quos e
mendari nõ cernũt.
Cum semel in nauis
gio dormires, & tẽ
pestas subito exorta
minaretur mortem
omnibus qui in nauis
ui erant,

geue thou this glory vnto
to thine owne name: suf
fer not that the Jewes,
Turkes, & the rest of the
Paganes, whiche either
haue not knowen the, or
do enuy thy glory, shulde
cõtinually triumph ouer
vs, and say: wher is their
God, where is their rede
mer, where is their saui
our, where is their bride
grome, y they thus boast
on: These opprobrius
wordes & vpbraidynge
redound vnto the Lord,
whyle by our euils, men
weigh & esteeme thy good
nes: they thinke we be for
saken whom they see not
amended. Once when
thou slepst in the ship, & a
tempest sodaynly arisyng
thretned death to al in the
shipp

Prayers

Thy, thou awokest at the outcry of a few disciples, and streight way at thine almightie worde the waues couched, the wyndes fel, the storme was sodenly turned into a great calme. The dombe waters knew their makers voice. Nowe in this farre greater tempest, wherin not a few mens bodies be in daunger, but innumerable soules: we beseeche thee at þy cry of thi holy church which is in daunger of drownyng þy thou wilt awake. So many thousandes of men do crye, Lorde, saue vs, we perish, the tempest is past mans power: yea, we se that the deuoures of them that wolde helpe it, do turne cleane a contrarie

uierāt, ad clamorem paucorum discipulorum excitabaris & continuo fluctus quieuerunt, uetus cessauit, tempestas in magna tranquillitate conuersa est. Aquę mutę creatoris uocę agnouerunt, in hac autē longē grauiore tempestate, in qua non paucorum hominum corpora in discrimen ueniunt, sed innumera biles animę periclitantur. Ad uocę uniuersę ecclie tue dñe precamur ut uigiles, quę nunc in periculo submersiõis est. Tot iam milia hominum clamitant, dñe serua nos. p̄m̄, tempestas hæc humanã potētiam superat, immo uerò conat⁹ eorũ quę illi presidium ferret, in contrarium

Prayers.

trariū auertē? Quod hoc prestabit solum verbū tuū est verbo solū oris tui dicito: Tempestas cessa, & cōfestī tranquillitas experita apparebit. Quot milibus īpiorū peccisses, si in ciuitate Sodomæ vel decē inuēti fuissent: nūc vero tot milib⁹ hoīm gloriā nomīs tui amātiū, & ppter decorē dom⁹ auge-mentū. Non horum precibus adductus iram remittes, & cōsuetarū antiquarūq; misericordiarum tuarum recordaberis? An non diuina sapientia tua nostrā stultitiam ī gloriā tuā cōuertes? An nō malorum improbitatē

in

trary wai. It is thi word that must do the deed lord Jesu, Only say thou with a worde of thy mouthe: cease o tēpest, & furthwith shal the desired calme appeare. Thou wouldest haue spared so mani thousandes of most wicked mē, yf in the cytie of Sodome had ben foūd but .x. good men: Now here be so many thousandes of men whiche loue the glory of thy name, whiche sigh for the boūtie of thi house, & wilt thou not at these mens prayers let go thine anger & remēber thyne accustomed and olde mercies? Shalt thou not with thy heauēly policy turne our folly into thi glory? Shalt thou not turne y wicked mens

mens

Prayers.

mens evils to thy churches good: For thy mercie is wont then most of al to succour whē the thynges is with vs past remedy, & neither y^e might, nor wisdom of men can helpe it. Thou alone bringest thynges that be neuer so out of order, into order agayne: whiche art the onely author and mainteyner of peace. Thou framedst that old cōfusion whiche we cal Choas, wherin without order, without fashion confusely lay the discordant seedes of thynges, and with a wonderfull order the thynges that of nature fought together, thou diddest alpe & knyt in a perpetuall bande. But howe muche greater confusion

in ecclesiæ tūc bonū cōmutabis? Tum enim misericordia tua solet omnia subleuare, cum res nobis immedicabilis esse videtur: nec potentia, aut sapiētia humana corrigi potest. Tu solus res etiā inordinatissimas in ordinē adducis: qui solus author, conseruatorq; pacis es. Tu antequā confusionem quam Chaos appellamus formauisti, in qua sine ordine, sine modo, p̄turbatē discordia semina rerum iacebant, & admirabili serie res natura sua pugnantes, vinculo perpetuo copulauisti & colligauisti. Quāto quēso maior confusio

Prayers.

confusio est hæc, vbi
nulla charitas, nulla
fides, nulla copula-
tio amoris, nulla le-
gū, nulla magistra-
tuum reuerētia, nul-
la opinionum con-
fensio, sed quasi in
pturbatissimo cho-
ro, vnusquisq; diuer-
sum canit. In cœlesti-
bus planetis nulla
est dissensio, elemē-
ta suas sedes tenent,
vnumquodq; cōsti-
tutum sibi officium
facit. Et sponsam tu-
am cuius causa om-
nia facta sunt, conti-
nua sic dissensione
perire & labefactari
permittis? Malos ne
spiritus seditiōis au-
thores atq; admini-
stros in ditione tua

line

cōfusion is this where is
no charite, no fidelitie, no
boudes of loue, no reue-
rence, neither of lawes
nor yet of rulers, no agre-
ment of opinions, but as
it were in a misordered
quire, euery man singeth,
a contrary note. Among
the heauenly planetes is
do discension, all. iiii. ele-
mentes kepe their place,
euery one do their office
wherunto thei be appoin-
ted. And wilt thou suffre
thy spouse, for whose sake
all thynges were made,
thus by continuall discor-
des to perishe and go to
wreke? Shalt thou suffer
the wicked spirites, whi-
che be aucthors and wor-
kers of discorde to beare
such a swynge in thy king

dome

Prayers:

Dome vnchecked: Shalt thou suffre the strong cap-
tayne of mischief whom
thou ones ouerthrewest,
again to inuade thy ten-
tes and to spoile thy soul-
diers: When thou werste
here a man conuersant a-
monges men, at thy voice
fled the deuils. Sende
furthe we beseeche the, O
lorde, thy spirite whiche
maye dryue awaye out of
the brestes of all thē that
professe thi name the wic-
ked spirites, maysters of
riot, of couetise, of vaine-
glory, of carnall luste, of
mischief, and of disorde.
Create in vs, O our God
and kyng, a cleane heart,
and reneue thi holy spirit
in our brestes, plucke not
from vs thy holy gost.

l.i. Render

sine vlla reprehensi-
one ita regnare per-
mittes: potentē ne il-
lum iniquitatis ducē,
quē semel deieceras,
castra īuadere & mi-
lites tuos spoliare si-
nes? Cum hic in ho-
minibus versabarīs:
vocem tuam fugie-
bāt demones. Emit-
te quesumus domi-
ne spiritum tuū, qui
ē pectoribus omniū
nomen tuum profi-
tentium, malos spi-
ritus, magistros in-
tēperantiæ, auaritię,
vanę gl̄ie libidinū,
scelerū, discordiæ as-
bigat. Crea in nobis
rex & de⁹ n̄r cor mū-
dū & sp̄m sc̄m tuū
ī pectorib⁹ n̄ris reno-
ua nec sp̄m sanctum
tuū auferas a nobis.

Restitue

Prayers.

Restitue nobis fructū salutaris sanitatis tuæ, et spū principali corrobora spōsā, pastoresq; eius. Hoc spū reconciliaſti cœlestia terrestribus, hoc formaſti ac reduxisti tot līguas, tot nationes, tam diuerſa hominū genera in vnū corpus ecclēſiæ. quōd corpus eodē spū copulatur capiti. Hunc spiritū si ī omniū hominū cordibus renouare digneris, tū extnæ hę quoq; miseriæ cessabunt; aut si nō cessauerint, ad fructū saltem, vtilitatemq; diligētīū te traducētur. Siste hāc dñe lēſu cōfusionem, hoc horribile Chaos in
ordi-

Reder vnto vs the ioy of thy sayng health & With thy principal spirit, strēgthen thi spouse & the herd men therof. By this spirit thou reconciledst þ yearthly to the heauenly, by this thou diddest frame and reduce, so many tonges, so many nations, so many sundry sortes of men into one body of a church, whiche body by þ same spirit is knyt to the their head. This spirit if thou wylte vouchesafe to renue in all mens heartes, than shall also these forren miseries cease, or if they cease not, at least they shall turne to the profite & auayle of thē whiche loue the. Stey this cōfusion, set in order this horrible Chaos (O
lorde

Prayers.

Lorde Iesu) let thy spirit
stretche out it selfe vpon
these waters of euil wa-
ueryng opinions. And be-
cause thy spirite, whiche
accordyng to thy prophe-
tes sayng conteineth all
thinges, hath also the sci-
ence of speakyng: make y
like as vnto al thē which
be of thy house, is all one
light, one baptisme, one
God, one hope, one spirit:
so thei may also haue one
voice, one note and song,
professyng one catholike
trueth. Whē thou diddest
moūt vp to heauē trium-
phantly, thou threwest a-
bout frō aboue thy preci-
ous thinges, thou gauest
gittes amōgest men, thou
dealtēst sundry rewardes
of thi spirit. Renue again

l.ii.

from

ordinem adducito?
expande spiritum tu-
um super aquas ma-
le fluctuantium opi-
nionum, & quia spi-
ritus tuus, qui iuxta
prophetę sentētiā
continet omnia, sci-
entiam etiam habet
vocis. Effice vt quē-
admodum omnibus
qui ī domo tua sunt,
vnum lumen, vnus
baptisim⁹, vnus deus
vna spes, vnus spiri-
t⁹: Sic vnā quoq; ha-
beant vocem, vnā
cātilenā, vnū sonum
vnā catholicā verita-
tē pfitentes. Cum in
coelū gloriose ascēdi-
sti, demisisti de celo
res p̄ciosissimas: de-
disti dona hoībus,
varia numerā spirit⁹
diuifisti, renoua dñe

de

Prayers.

de cœlo veterem bonitatem: da nunc ecclesie labefactatae, & inclinatae, quod illi emergenti, & exorienti initio dederas. Da principibus magistratibusque gratiam timoris tui: ut ita rempublicam suam gubernent, quasi statim tibi regi regum rationem reddaturi. Da sapientiam semper assistentem illis, ut quodcumque optimum factu fuerit, & animo prouideant; & factis persequantur. Da episcopis tuis donum prophetiae, ut sanctas scripturas non ex suis ingeniis: sed
tua

from aboue thy olde boūtefulnes, geue that thyng to thy churche now faynting & growyng doune-ward, that thou gauest vnto her thotying vp at her first beginning. Geue vnto princes & rulers the grace to stande in awe of the, that thei so may guide the cōmon weale as they shuld shortly redre accōptes vnto the that art the kyng of kynges. Geue wisdom to be alwaies assistent vnto them, that whatsoeuer is best to be done, they may espye it in their mynde, and pursue the same in their doynge. Geue to the byshops the gift of prophesy that they may declare and interpret holi scripture, not of their
owne

Prayers

owne brayne, but of thine
inspiryng. Geue them the
threfolde charite, whiche
thou ones demaundest of
Peter: what tyme thou
diddest betake vnto him
the charge of thy shepe.
Geue to the priestes the
loue of sobernes, and of
chastite. Geue to thy peo-
ple a good wyll to folowe
thy cōmaundementes: &
a redynes to obey suche
persons, as thou hast ap-
pointed ouer them. So
shall it come to passe, yf
through thy gift thy prin-
ces shall cōmaunde that
thou requirest, if thy pa-
stours and herdmen shal
teache the same, & thi peo-
ple obey them bothe: that
the olde dignitie and trā-
quilitie of the church shal
l.iii. returne

tua inspiratione de-
clarent, & interpre-
tentur. Da triplicem
illis charitatem quā
a petro reqnirebas:
quando illius curæ
oues tuas commisi-
sti. Da sacerdotibus
tuis temperantię, ca-
stitatisq; amorē. Da
populo tuo studium
sequendi mādata tua
& promptitudinem
obediendi iis, quos
tu super illos consti-
tuisti. Ita fiet vt si lar-
gitate tua principes,
ea imperent, quæ tu
precipis, pastores
eadem doceant, po-
pulus vtriusq; pare-
at: veteris ecclesie di-
gnitas, trāquillitasq;
cum ordinis conser-
uatione

Prayers.

uationē ad gloriam
nominis tui reflore-
scat. Niniuitis peper-
cisti morti addictis,
statim vt ad poeni-
tentiam conuersi fu-
erant, & domum tu-
am inclinantem iam
& corruentem despi-
cies, quę vice facci-
gemitus, vice cinerū
lachrimas profun-
dit? Promisisti re-
missionem conuer-
sis ad te: at hoc do-
num tuū est, vt quis
cum toto corde suo
ad te conuertatur vt
omnis bonitas no-
stra ad gloriā tuam
redundet. Tu factor
es, refice opus tuum
quod formasti: tu re-
demptor es, serua
quod emisti: tu ser-
uator

returne agayne with a
goodly order vnto y^e glory
of thy name. Thou spa-
redst y^e Ninuities appoin-
ted to be destroyed, asone
as thei cōuerted to repen-
taunce. And wylte thou
dispile thy house falling
downe at thy feete whiche
in steade of sacke clothe
hath sighes, & in steade of
ashes teares? Thou pro-
misedst forgenes to suche
as turne vnto y^e, but this
selfe thing is thy gifte, a
manne to turne with his
whole heart vnto the, to
the intent al our goodnes
shulde redound vnto thy
glory. Thou art the ma-
ker, repayre thy worke
that thou hast fashioned.
Thou are y^e redemer, saue
that thou hast bought.

Thou

Prayers.

Thou art the saviour, suffer not thē to perishe that do hang on the. Thou art the lord and owner, challenge thi possessiō. Thou art the heade, healpe thy membris. Thou art the kyng, geue vs a reuerence of thy lawes. Thou art the prince of peace, breath vpon vs brotherly loue. Thou art the God, haue pitie on thy humble besechers: be thou accordyng to Pauls sayng, al thinges in al men, to the entēt the whole quere of thy Churche with agreyng myndes and consonant voices for merci obtained at thy handes, may geue thākes to the father, sōne & holy gost: whiche after
l.iiii. the

uator es, ne sinas perire qui tibi innituntur: tu dominus es, & possessor, vendica possessionem tuam, tu caput es, operer membris, tu rex es, da nobis legum tuarum reuerentiā: tu princeps pacis es aspira nobis fraternam charitatem: tu deus miserere supplicum tuorum, sis (vt beatus paulus loquitur) omnia in omnibus, vt vniuersus ecclesie tue chorus consentientibus animis, et vocibus consonantibus: gratias de misericordia inuēta agāt p̄ri filio et sp̄i sancto, qui pro p̄fectissio cōcordiæ exemplo

Prayers.

exēplo p̄sonarum p̄prietate distīguūtur & cōiūctione nature adunāt, quib⁹ laus, & gloria ad omnem æternitatem. Amen.

the most perfect example of cōcorde be distincted in proprietie of persons, and one in nature, to Whom be praise and glozy eternally. Amen.

Precatio pro bona fama conseruanda.

A prayer for the keepyng of a good name.

Sapiēs ille, q̄ tibi à secretis fuit (p̄r cœlestis) docuit honestam famam thesaurū esse preciosum iis verbis: melius est habere nomē bonū q̄ vnguēta p̄ciosa, hāc vero rē tā bonā, tāq̄ excellentē neq̄ cōparare, neq̄ retinere sine tuo adiumento, p̄sidiūq̄ possum⁹: bonę vero famę caput reuera, fonsq̄ est vita inculcata.

That wise māwhiche was priuy of thy secretes (o heauenly father (taught vs that an honest name is a treasure right precious, when he sayeth: better it is to haue a good name, then pretious oymētēs But this so excellent and good thyng we neither can get nor kepe, but by thy ayde and helpe. Now surely the well & foutaine of a good name is a faultlesse life: This therefore in

Hoc igitur in primis

especial

Prayers

especial we demaūde and
traue of the, O lord al-
mightie, yet neuerthelesse
forasmuche as oftē tymes
innocency and faultles li-
uyng is not ynough, nei-
ther yet a sure buckeler &
defence, namely against
suche as vnder their lip-
pes beare the poyson of
serpentes: yea, and oft ty-
mes it happeneth, that
when we suppose to be a-
monges our trustie fren-
des, we dwel with Ezechi-
el among scorpions and
venemous serpentes, we
cry with thy holy prophe-
tes, O lord deliuer my
solle from wicked lippes,
and a gileful tong, but yf
neuertheles it be sene to
thy goodnes to exercise

l.v.

this

mis rogamus & emē-
dicamus abs te do-
mine omnipotēs. Et
quoniā per saepe in-
nocentia, vitāq; īcul-
pata, neq; satis per se
valent, neq; satis fir-
mum scutum, & pre-
sidium sūt aduersus
eos, qui sub labiis su-
is venenum serpen-
tum gestant: & ferē
plerūq; quādo cum
fidis amicis nos esse
arbitramur, cum E-
zechiele inter scor-
piones, & venenata
animalia habitamus
cum sancto prophe-
ta clamamus: Domi-
ne libera animā meā
à labiis iniquis, & à
lingua dolosa: quod
si hoc benignitati
tuæ videatur, vt fa-
mulus tuos hac af-
flictione

Prayers.

flictione exerceas, q̄
possit melius ad pi-
etate religionemq̄
adduci, cōcede que-
sumus, vt cū Paulo
fortissimo Athleta
tuo per ignominiā
et gloriam, per infā-
miam et bonā famā,
in mandatis tuis p̄
Iesū Christū p̄mane-
amus qui quādo hic
in terris ambularet,
cōuitiis, ignominiis
maledictis īcessaba-
tur, exagitabatur vt
Samaritanus, vini
potor, seductor po-
puli, demonium ha-
bens: qui nūc tecum
in gloria simul re-
gnat cū spiritu san-
cto. Amen.

this affliction, to ȳ intent
they may better be brou-
ght to godlynes & perfec-
tiō: Graūt (we the pray) ȳ
with Paule thy most va-
liant chāmpion we may
by reproche and glozy, by
infamy and good name, a
byde styll in thy cōmaun-
dementes, through Iesu
Christ, whiche also him-
self (whē he walked here
in yearth) was reuyled,
flaundered, euil spoken of
and called to his teeth a
Samaritane, a wine drin-
ker, a disceiuer of the peo-
ple, & one that had a deuil
The same now reigneeth
with the in glozy together
with the holy gost. Amen

Precatio contra cu-
ram mundanā.

¶ A prayer against worldly
carefulness.

Benig.

¶ Most

Praiers.



Most deare and tender father, our defendour & nourisher, indue vs with thy grace that we may cast of y great blyndnes of oure myndes and carefulnes of worldely thynges, and maye put our whole study and care in keepyng of thy holy lawe. And that we maye labour & trauaile for oure necessities in this life, like the birdes of the ayre, and the lyllies of the feld without care. For thou hast promised to be careful for vs, and hast comaunded that vpon the we shulde cast all our care, whiche liuest and reignest world without ende. Amen.

A praier



Enignissime et indulgentissime pater deus noster et nutritor, imbue nos gra tua, vt cecitate mentiū nostrarū, et huiusmundi cura reiecta, omne studiū curāmq; nram in mā datis tuis conseruandis ponamus, et vt sine cura quasi volucres coeli et lilia agri laborē, industriāq; suscipiamus, quia tu promisisti te curaturū p nobis, et precepisti, vt omnē curam nostram in te conii ceremus, qui viuis et regnas ad æternitatem. Amen.

Precatio

Prayers.

**Precatio cōtra supbiam
& libidinē. Eccle. xxiii.**

Dñe p̄r, & deus
vite meę, ne
dereliq̄s me
ī cogitatu illorū. Ex
tollētīā oculorū me
orū ne dederis mihi
& oē desiderīū auer
te a me. Aufer a me
vētris cōcupiscētias
cōcubitus cōcupiscē
tię ne ap̄hē dāt me,
& aīo irreuerēti & ī
frunito ne tradas me

**Alia precatio contra
superbiam:**

Domine Iē
su Christe
in summa
potētiam
tissime, ī summa ex
cellentia humanissi
me, immo verò vo
luntate tua humilli
me, eam mētem, spi
ritūmq̄

**A praier against pryde and
vnc chastnes. Eccle. xxiii.**



**Thou lord fa
ther & God of
my lyfe, let me
not vbe proud
ly to loke, but turne away
from me al filthy desires.
Take from me the lustes
of the body, let not the de
sires of vncleanesse take
holde vpon me: & geue me
not ouer into an vnsham
fast and obstinate minde.**

**A another praier against
pryde.**



**Lord Christ in
moste mightye
power, moost
meke, & in grea
test excellencye,
most lowly, yea, of thine
owne wyll most humble,
geue vnto me thy mynde
and**

Prayers

and spirite that I maye knowledge my wekenes leauened & infected with malitiousnes, y through thyne example I may be humble & meke, whiche haue no cause to boast my selfe. Things of y world be vncertayne, lent for a short vse. The body is fadyng, fraile, & filthy, the mind is blind & froward, whatsoeuer I haue of myne owne: it is naught, If I haue any goodnes, it is of god, and not of me Knowyng this feblenes of my selfe, why shulde I magnifye my selfe: And specially sith thou lord of heauē and yearth, beyng of suche wonderful excellency diddest humble thy selfe to the lowest state of men

ritumq; largire, vt imbecillitatem meā agnoscam fermētam malitia atq; infestam: vt qui nullam habeo gloriādi causam, tuo exēplo humilis mitisq; sū. Humana omnia incerta sunt, ad breuē vsum concessa. Corpus caducum, fragile, sordidū, mens ceca, & puerfa q̄cquid habeo meū, malū est: quicquid habeo bonum, dei est, & nō meum. Hanc igitur imbecillitatē agnosces, quur me ipsum magnificerem? Precipue vero cum tu domine coeli & terræ, quando in admirabili excellentia eras, te ipsum ad infimam hoīm

Prayers.

hoīnī cōditionē ab-
ieceris, cōcede mihi
verā humilitatē, vt
ad verā gloriā extol-
li possi: qui viuis et
regnas cū p̄re et spū
sācto ad omnē æter-
nitatem. Amen.

Precatio cōtra inuidiā



Domine ī-
uētor, fa-
ctōrque
omnium,
dispensatorq; dono-
rū tuorū, qui largif-
sima beneficētia tua
diuidis, tribuēdo v-
nicuiq; plus q̄ pro
meritis: singulis ta-
men satis, vt nullam
habeamus indigna-
tiōis, aut īuidiæ cau-
sam, cū tu de tuo des
omnibus, etiam iis,
qui non cōuertī sūt,
et

men, graunt me true hu-
militie that I may be ex-
alted to the euerlastyng
glory, which liuest & reig-
nest with the father & the
holygost for euer. Amen.

A prayer against enuy.



D O R D E, the
inuentour and
maker of althin-
ges, and dispo-
ser of thy giftes, whiche
thou bestowest of thi boū-
teous liberalite, geuyng
to eache man more than
he deserueth, vnto eache
mā sufficiently, so that we
haue no cause of grudge
or enuy, sicke thou geuest
vnto al mē of thine owne
and vnto such as deserue
it not, and to eache man
sufficient-

Prayers.

sufficiently towarde the
heauēly blessednes: graūt
vs that wee bee not enuy-
ous, but quietly content
with thy iudgement and
the disposyng of thy gyf-
tes and benefites. Graūt
vs to be thākeful for that
we receiue, and not to
murmure secretely with
our selves against thi iud-
gement & blessed wyll, in
bestowyng thy free bene-
fites, but rather that we
loue and praise thy boun-
teous liberalitie as well
in others as in our self,
and alwaies magnifie
the D lozde, the wel
of all gyftes and
goodnes. To the
be glory for
euer.

Amen.

A prayer

et vnicuique sufficiens
enter ad celestem bea-
titudinem: concede vt
nequaquam inuidiosi, sed
iudicio tuo, et dono-
rum tuorum, benefi-
ciorumque dispositi-
one contenti simus.
Concede nobis, vt
grati simus pro iis
que accipimus, neque
secrete nobiscum con-
tra iudiciū tuū, san-
ctamque in collocan-
dis gratuitis benefi-
ciis voluntatē mur-
muremus: sed potius
amemus, laudemusque
liberalē benefici-
am tuā, cū in ceteris,
tum in nobis ipsis, et
semper te dñe fontē
bonorum oīm, boni-
tatisque magni facia-
mus. Tibi gloria ad
eternitatem. Amen.

Domine

Prayers.

Contra iram.



Om̄ie lē
 su Ch̄re.
 q̄ dixē
 ras vnū
 que nq̄ irascentem
 fratri suo, reū esse iu
 dicii: q̄q̄ secreto tuo
 iustō ꝑ iudicio om̄
 nem vindictam vlti
 onēmq̄ assidue re
 seruas: per immensā
 misericordiā tuā lar
 gire nobis, vt nulla
 ratione in aliquā in
 temperiem ira, & cu
 piditate vlciscēdi di
 labamur: sed perpe
 tuō non solum diuī
 num p̄ceptum tu
 um quod p̄cipit, vt
 beneficiamus iis qui
 oderunt nos: & ro
 gemus pro iis, qui
 malē de nobis lo
 quunt̄: memoria te
 neamus

A prayer against anger.



ORDE Jesu
 Ch̄yst whiche
 saidest, whoso
 euer is angrye
 with his brother, shalbe
 giltye of iudgement: whi
 che also doest reserue frō
 tyme to tyme al v̄geaūce
 and displeasure to thy se
 crete and iust iudgement:
 Graunt vs of thy great
 mercy that by no maner
 of occasion we fall not in
 to disordering of our selfe
 by anger and desire of re
 uēgyng, but that we may
 alway remēbre, not onely
 thi godly cōmaundement
 whiche chargeth vs to do
 wel to them that hate vs
 and to pray for them that
 saye euil by vs: but also
 that we beare in mynde
 thy

Prayers:

thy holy example whiche
diddest praye for the that
cruelly crucified the. To
the with the father & holy
gost be glory everlastyng.
Amen.

A prayer in aduersitie.

O LORD GOD
without whose
wyl & pleasure a
sparowe dothe
not fal vpon the groude,
Seyng it is thy wyl and
permissyon that I shulde
be in this misery and ad-
uersitie: Seyng also that
thou doest punishe me
with aduersitie, not to de-
stroy me & cast me away,
but to cal me to repētaūce
and to saue me. For whō
thou louest, him dost thou
chastise. Furthermore,
t.i. seyng

neamus, sed etiā sā-
cti exēpli tui recor-
demur qui pro cru-
delit̄ cruci affligēti-
b⁹ te, p̄cabarīs. Tibi
cū p̄re, et spū sancto
sit sēpit̄na gl̄ia. Amē

In rebus aduersis.

Domine de-
us sine cuius
ius volun-
tate ne passer quidē
in terram cadit, quū
voluntate p̄missio-
nēq̄ tua in hac mise-
ria et calamitate sim:
cum me iis æruma-
nis adfligas nō ad
destruendum protī-
nus et abiiciendum,
sed ad seruādum et
ad p̄cōnitētiā reuo-
cādum, quem enim
diligis hūc castigas:
cum res aduersæ et
pertur-

Prayers.

pr̄bate efficiāt patiē-
tiam, et qui pturbati
onē aliquā patiēter
fert, hic similis effici
t̄ capiti & seruatori
n̄ro ch̄ro. Cū deniq̄
in omni miseria &
æriūnis (quia p̄cipis
vt iuocarē te tēpore
tribulationis & pol-
licitus es te auditurū
adiuturūq̄ me) cer-
tō p̄suasus sim de cō-
solatione abs te reci-
piēda: concede omni
potēs deus & mise-
ricors pater, vt ī om-
nib⁹ rerū motib⁹ ac
pturbationibus sine
egritudine animi ac
murmuratione, sine
examinatiōe & de-
speratiōe quieti sim⁹
ad laudādū & mag-
nificandū te, ad vni-
uersam spem fiduci-
amq̄

seyng afflictio and aduer-
sitie worketh patience, &
who so patiently beareth
tribulation, is made like
vnto oure sauour Christ
our head. Finally seyng
that in al tribulation and
aduersitie, I am in assu-
raunce of cōfort at thy gra-
cious hād. For thou hast
cōmaunded me to cal vpō
the in the tyme of tribula-
tion, and hast promised to
heare and succour me.

Graunt me therfore, o al-
mightie God & mercifull
father, in all trouble & ad-
uersitie to be quiet, with-
out impatience and mur-
muryng, without discour-
ragyng and disperation,
to praise & magnifye the,
to put my whole trust &
cōfidence in the, for thou
neuer

Prayers.

neuer forsakeſt them, that
truſt in the, but workeſt al
foꝝ the beſt to them that
loue the, & ſeke the glory
of chy holy name. To the
be glory foꝝ euer. Amen.

A prayer in prosperitie.

Geeue the than-
kes o **GOD** al-
mightie, whiche
not alonely haſt
endued me with ſ giftes
of nature, as reaſon, po-
wer, and ſtrength, but al-
ſo haſt plentifully geuen
me the ſubſtaunce of this
worlde: I knowledg (o
lorde) that theſe are thy
giftes, and confeſſe with
holy ſanct James that
there is no pfect noꝝ good
gift but it commeth from
the (**D** father of lightes)
whiche geueſt frely, and

t.ii.

ca-

āq̄ nōſtrā ī te collo-
cādā q̄a tu nūq̄ defe-
ris fidētes tibi, ſz ad
optimū cōuertis oīa
iis q̄ diligū te, & que-
rūt gl̄iā ſancti noīs
tui. Tibi gl̄ia ad eter-
nitatem. Amen.

In rebus prosperis.

Ratias ago ti-
bi deus omni-
Gpotēs q̄ nō ſo-
lū donis naturæ me
ībuiſti ratiōe, potē-
tia: viribus ſed copi-
oſe facultates huius
mūdi largitus es.

Hec ego cōfiteor do-
mine tua eſſe dona,
et cū ſancto Iacobo
agnosco nullū per-
fectum, nullum bo-
num donum eſſe,
quod nō abſ te de-
ſcēdat (pat̄ luminū)

qui

quidas affluēt & ne
mini ex pbras. Cōfi-
tebor cū ppheta Ag-
geo aurū tuū eē, argē-
tū tuū esse, te ea q̄b̄
tibi volupe est dare:
piis, vt dispēsatores
diuisorēsq̄ illorū sūt
impiis vero, ad illo-
rum damnationem
aceruādā atq̄ accu-
mulandā. Quā obrē
benignissime pater,
humillime obsecro,
et rogo abs te, vt s̄c-
cto tuo spiritu for-
mes ī me fidele cor,
manūq̄ paratam ad
diuina dona secūdū
placitū, voluntatēq̄
tuam distribuenda:
vt ne hic accumulē,
vbi fures diripiunt,
et tinea exedunt:
sed aceruē thesauros
ī celesti regno tuo,
vbi

Prayers.

castest no mā in the teeth.
I knowledge with ȳ pro-
phete Agge, that gold is
thyne and siluer is thyne,
and to whō it pleaseth ȳ,
thou geuest it, to the god-
ly that they maye be thy
disposers & distributours
therof, and to the vngod-
ly to heape vp their dam-
nation withal. Wherfore
my most merciful God, I
hūbly beseeke & desire of ȳ
to frame in me with thi ho-
ly spirit a faithful heart &
ready hande to distribute
these thy good giftes ac-
cordyng to thy wyll and
pleasure, that I treasure
not vp here where theues
may robbe, and mothes
corrupt, but to treasure in
thy heauenly kyngdome,
where neither these maye
steale

Prayers.

steale, nor mothe defile, to my owne comfort (whom of thi mercy thou hast promised toeward therfore) to y good example of the humble and weake of thy congregation, and to the glory of thy name. To whom with thy sone and holy gost be all honoure and praise, worlde without ende. Amen.

A fruitfull praier to be sayde at all tymes.

Mercyful God, graunt me to couet with a feruent mynd, those thinges which may please thee to serche them wisely, and to knowe them truely, & to fulfil them perfectly to the laude and glory of thy name. *Ordre my liuyng,*
t.iii. so

vbi neq; fur expilat, neq; tinea exedit, ad consolationē meam, quæ pro mīa tua te cōpēsaturū pmisisti ad humiliū et infirmorum ī ecclīa tua cōsolationem, & ad nominis tui glā. Cui cū filio et spiritu sctō sit omnis honor et laus ad omnem eternitatē. Amen.

Fructuosa ꝑcatio quis tempore dicenda.

Misericors deus, concede, vt quæ tibi placita sunt, feruenti animo ea cupiam, sapienter inquirā, verè cognoscā, pfectè impleam ad nominis tui laudē et gloriam. Guberna vitā meam, vt ea faciam quæ

Prayers.

quæ tu requiris: da
gratiã, vt ea obtineã
quæ animæ meæ
sunt aptissima: bone
domine, viam meam
rectam stabilẽq; fa-
cito, vt neq; rebus ï
prosperis aut aduer-
sis cadam, sed pro-
speris in rebus a-
gam gratias, et ad-
uersis in rebus pati-
entia muniar: vt ne-
q; alteris efferar, nec
alteris deprimar: vt
nulla re leter, quæ
non me ad te excitet:
neq; vllis rebus a gar-
nisi quæ me auertãt
abs te: vt nemini p-
ter te placere studeã
nec vlli præter te
displicere formidẽ:
humana queso do-
mine omnia prop-
te vilescant, neq; vl-

la

so that I maye do that
whiche thou requirest of
me, & geue me grace that
I may obtaine those thin-
ges, whiche be most cõue-
nient for my soule. Good
lorde make my waye sure
and streight to the, so that
I fal not betwene prospe-
ritie, and aduersitie, but
that in prosperous thin-
ges I may geue the than-
kes, and in aduersitie be
patient, so that I be not
lift vp with þ one nor op-
pressed with þ other. And
that I may reioyce in no-
thyng, but that whiche
moueth me to the, nor to
be sozry for nothyng, but
those thinges whiche dra-
weth me frõ the, desirynge
to please no body nor fea-
ring to displease any besi-

DES

Prayers.

Des the. Lord let al world
ly thiges be vile vnto me
for the, let me not be mery
with the ioy that is with
out the, and let me desire
nothing besydes the. Let
that labour delight me
whiche is for the, and let
all the rest wery me, whi-
che is not in the. Make
me to lift my hearte of ty-
mes to the, and when I
fal, make me to thinke on
the, & be sozry with a sted-
fast purpose of amende-
ment. By God make me
humble without fainyng
mery without lightnes,
sad without mistrust, so-
brye without dulnes, true
without doblenes, fea-
ryng the without despera-
cion, trustyng in the with-
out presūpciō, tellyng my

t.iii. neigh

la letitia absq̄ te ex-
hilarer, neq̄ preter
te quicq̄ concupi-
scam. Labor qui p̄
te suscipitur, me de-
lectet, cetera omnia
fatigent me quæ nō
sunt in te. Fac me
semper ad te cor le-
uare: & vbi cecide-
ro, effice vt de te ite-
rum cogitem & fir-
mo emendandi pro-
posito indoleam.

DEVS meus, fac
me sine callidita-
te humilem: sine le-
uitate hilarem: sine
diffidentia tristē: si-
ne stupiditate so-
brium: sine simula-
tione verum: sine
desperatione timen-
tem tui: sine præsu-
ptione fidentē tibi:

proximi

Prayers.

proximi delicta sine
dissimulatiōe narrā
tē, verbo et exēplo
illos sine irrisiōe do
cētē, sine altercatiōe
obediētē, sine mur
mure patientē, sine
corruptiōe purum.
Benignissime dñe de
da cor mihi ita pui
gil, vt nulla ne curi
osa cogitatio abs te
abstrahat; ita corro
boratū, vt nulla ani
mi affectio me depel
lat; ita stabile, vt nul
la illud res aduersæ
frāgant. Dñe mi da
mihi intelligētīā ad
cognoscēdū te, dili
gētīā ad querēdū te,
cōsuetudinē vitæ ad
placēdū tibi, spē de
niq; ad cōplectēdū
te pp̄t̄ preciosū sā
guinem imaculati a

ni

neighbours faultes with
out dissimulatiō, techyng
them with wordes and ex
amples without mockyn
ges, obedient without ar
guyng, patient without
grudgyng, and pure with
out corruption. My most
louyng lord & God, geue
me a wakyng heart, that
no curious thought with
drawe me frō y, let it be so
strong, that no vnworthy
affection drawe me backe
warde, so stable, that no
tribulation breake it. My
lord, graunt me wytte to
knowe the, diligence to
seke the, conuersation to
please the, & finally, hope
to embrace the, for the pre
cious blud sake of that im
maculate lambe our one
ly sauour Jesu Christ.

To

Praierys

To whō with the father
and the holy gost thre per
sons and one God, be all
honour and glory worlde
without ende. Amen.

¶ A deuout praiery vnto Iesu
Christ, called O Bone Iesu.



Bountiful Je-
su, O swete Je-
su, O Iesu the
sōne of the pure
virgyn Mari, ful of mer-
cy & truecy, O swete Iesu
after thy great mercy,
haue pitie vpon me, O be-
nigne Iesu I pray the by
the same precious blud,
that for vs miserable sin-
ners thou werte cōtent to
shed in the awiter of the
crosse, that thou vouch-
safe cleane to auoyde all
my wickednes, and not to

t.v.

dispile

gni vnici seruatoris
Iesu Chri. Cui cū pa-
tre et spū s̄cto trib⁹
psōis et vni deo, oīs
honor & gloria ad
oēm eternitatē. Am̄.

Deuota oratio ad Iē-
sum Christum.



Bone Iesu,
O dulcis Iē-
su, O Iesu,
fili Mariæ virginis,
plene misericordia
et veritate. O dulcis
Iesu, miserere mei se-
cundum magnā mi-
sericordiā tuā. O be-
nigne Iesu deprecor te
p̄ illū sāguinē preci-
osum, quē p̄ nobis
peccatorib⁹ effūdere
dignatus es ī ara cru-
cis, vt abiicias oēs ī-
iquitates meas, et ne
despicias humiliē te
petentem

Prayers.

petentem, et hoc nomen tuum sanctissimum Iesum inuocantem. Hoc nomen Iesus, nomen dulce est: hoc nomen Iesus, nomen salutare. Quid enim est Iesus, nisi saluator? O bone Iesu qui me creasti et redemisti tuo precioso sanguine, ne permittas me damnari quem tu ex nihilo creasti. O bone Iesu ne perdat me iniquitas mea, quem fecit omnipotens bonitas tua. O bone Iesu recognosce quod tuum est in me, et absterge quod alienum est a me. O bone Iesu miserere mei dum tempus est miserendi, ne perdas me in tempore tui tremendi

di

dispile me humbly this requirynge, & vpon thy most holy name Iesus callyng. This name Iesus is a swete name. This name Iesus is y name of helth, For what is Iesus but a sauoure? O good Iesus that hast created me, and with thy most pretious blud redemed me, suffre me not to be damned whō thou hast made of naught. O good Iesu let not my wickednesse destroye me, whō thy almightie goodness made and fourmed. O good Iesu reknewledge that is thine in me, and wpe cleane awaye that draweth me frō the. O good Iesu when tyme of mercy is, haue mercy vpon me, neither cōfoūde me

me

Prayers.

me not in the tyme of thy
terrible iudgement. O
good Iesu, if I wretched
synner for my moost gre-
uous offences haue by thy
very iustice deserued eter-
nal paine, yet I appeale
frō thy righteousnes, and
stedfastly trust in thine in-
effable mercy. I doubt
not but thou wylt haue
mercy vpon me like a mild
father and merciful lord.
O good Iesu what profit
is in my blud, sins I must
discende into corruption.
Certainly they that be
deade shall not magnifye
the, nor likewise all they
that go to hel. O most
merciful Iesu haue merci
vpon me. O most swete
Iesu, deliuer me. O most
meke Iesu, be vnto me
comfortable. O IESU

di iudicii. O bone
Iesu: si merui miser
peccator de uera tua
iustitia poenam eter-
nam pro peccatis
meis grauissimis: ta-
men appello à tua
iustitia vera ad tu-
am misericordiam
ineffabilem, misere-
beris mei vt pius pa-
ter et misericors do-
minus. O bone Iesu
quæ utilitas in san-
guine meo dum des-
cendero in corrup-
tionem? Non enim
mortui laudabunt
te, neq; omnes qui
descēdūt ī infernū.
O misericordissime
Iesu: miserere mei.
O dulcissime Iesu li-
bera me. O piissime
Iesu: ppiti⁹ esto mi-
hi peccatori. O Iesu
admit

Prayers.

admitte me miserum
peccatorē iter nume-
rum electorū tuorū.
O Iēsu salus ī te cre-
dētū miserere mei.
O Iēsu dulcis remis-
sio oīm peccatorum
meorum. O Iēsu fili
virginis Mariæ in-
funde ī me grām tuā
sapientiam, charita-
tem, castitatē, et hu-
militatem, ac etiam
in omnibus aduersi-
tatibus meis sapien-
tiam sanctam, vt pos-
sim te pfectē dilige-
re, et ī te glari ac de-
lectari in secula secul-
lorum. Amen.

Precatio dicenda in ho-
ra mortis.

Dñe Iēsu, q̄
es vnica
salus vi-
uētium, vita æterna
oīm

accept me a wretched sin-
ner into the nōbre of thē
that shalbe saued, O Je-
su the helth of them that
beleue in the, haue mercy
vpon me, O swete Jesu
the forgeuenes of all my
sinnes. O Jesu the soune
of the pure virgyn Mari,
indue me with thy grace,
wisedome, charitie, cha-
stitie and humilitie, yea &
stedfast patience in all my
aduersities, so that I may
perfitefully loue the, and in
the be glorified, and haue
my onely delight in the,
world without ende. Am̄

A praier to be sayd at the
houre of death.

Lorde Jesu, whi-
che arte the onely
helth of al men li-
uyng, and the everlasting
life

Prayers

life of them whiche dye in thy faith. I Wretched sinner geue & submit my self wholly vnto thy most blessed will. And I beyng sure that the thyng cānot perishe, whiche is cōmitted vnto thy mercy: Wyllyngly nowe I leaue this fraile and wicked fleſhe in hope of the resurrection which in better wise ſhal restore it to me againe. I beseeche the most merciful lord Iesu Christ, y thou wilt by thy grace make strong my soule against all temptations, & that thou wilt couer and defend me with the buckeler of thy mercy against all the assaults of the deuil. I see and knowledge that there is in my selfe no helpe of saluation

oīm ī fide tua mori-
ētiū. Ego miser pec-
cator totum me tuæ
fāctæ voluntati tra-
do, et submitto, et cū
certo confidā illud
perire non posse,
quod miæ tuæ com-
mēdatum est volun-
tariē; nunc fragilē; et
miserā carnē spe re-
surrectionis relinq̄,
quę lōgē melius mi-
hi eā iterum restitua-
et Obsecro te miseri-
cordissime dñe Iesu
Chre, vt grā tua ani-
mā meā cōtra oēs tē-
tatiōes corroboret,
et vt scuto miæ tuæ
cōtra omnes insul-
tus diaboli tegas, et
munias. Video, et
agnosco nullā in me
spem salutis: sed om-
nē spem, et fiduciam

uation

iii

Prayers.

ī tua misericordi bo-
nitate colloco. Nul-
la merita, nulla bo-
na opera habeo, que
coram te exponere
possim: peccatorum
verò & flagitiosorū
scelerū ōh magnā
cerno vim, sed mise-
ricordia tua spero
me in illorū esse nu-
mero quibus tu nō
īputabis pctā, sed
p iustis habebis &
p heredibus vite e-
ternę. Tu misericors
mea causa natus, me
a causa fame sitimq;
perpeffus es, mea
causa concionatus
es, docuisti, precatus
es, ieiunasti, mea cau-
sa omnia opera bo-
na operatus es, mea
causa grauiſſias pce-
mas, tormētāq; susti-
nuisti

uation, but all my confi-
dence, hope, & trust is in
thy most mercyfull good-
nes. I haue no merites
nor good workes whiche
I may alledge before the:
Of sinnes & euil workes,
(alas) I see a great heape,
but thorough thi mercy I
trust to be in the nōbre of
them, to whō thou wyle
not impute their synnes,
but take & accepte me for
righteous and iust, & to be
inheritour of everlastyng
life. Thou merciful lorde
werte done for my sake:
Thou diddest suffer both
hunger and thirst for my
sake, thou diddest preache
and teache, thou diddest
pray and fast for my sake:
thou diddest al good wor-
kes & deedes for my sake,
thou

Prayers.

thou sufferedst most gre-
uous paines & tormentes
for my sake. And finally,
thou gauest thy most pre-
cious body to dye, and thi
blud to be shed on y^e crosse
for my sake. Nowe moost
mercifull sauour, let all
these thynges profite me,
whiche thou frely hast ge-
uen me, that hast geueⁿ thi
selfe for me: let thy blud
clense, & washe away the
spottes & foulnes of my
synnes. Let thy righte-
ousnes hid and couer my
vnrightheousnes. Let the
merites of thy passyon
and blud be the satisfac-
tion for my synnes. Geue
me Lorde thy grace that
my faith and saluation
in thy blud wauer not in
me, but euer be firme and

con-

nuiſti, mea cauſa pre-
cioſiſſimum corpus
interficiendū, ſan-
guinēmq; tuū pfū-
dendum in cruce de-
diſti. Nūc uero mi-
ſericordiſſime ſerua-
tor, omnia hęc pro-
ſit mihi quæ tu gra-
tis donaſti mihi, qui
pro me teipſum do-
naſti, ſanguis tuus
omnium peccatorū
meorum ſordes, ina-
culāſq; diluat; iuſti-
tia tua meam iuſti-
tiam tegat & occul-
tet: merita paſſionis
ſanguinīſq; tui, ſint
peccatorum meorū
ſatisfactio. Da mihi
domine gratiam tu-
am, vt fides mea ſa-
lūſq; in ſanguine tu-
o in me non vacillet
ſed firma ſemper,

ſtabilis

Prayers.

stabilisq; sit, vt spes
m̄iæ tuæ vitæq; æt-
næ nūq; i me defici-
āt: vt charitas in me
nūq; frigescat: vt in-
firmitas deniq; car-
nis meq; timore mor-
tis nō superet. Cōcede
mihi misericors ser-
uator, vt vbi mors o-
culos corpori cōclu-
ferit, oculi tamē mē-
tis ppetuō i te iue-
āt: vt cū mors liget
sermonisq; vsum p-
ripuerit: cor tamen
ad te clamet, et voci-
feretur, In manus
tuas domine com-
mendo spiritum me-
um. Domine Iēsu
accipe spiritum me-
um. Amen.

Gene

constant, that the hope of
thy mercy and life euerla-
sting neuer decay in me,
that charite wax not cold
in me: finally, p̄ the weake-
nes of my flesh be not o-
uercome with the feare of
death. Graūt me merciful
sauour, that when death
hath shut vp the eyes of
my bodi, yet that the eyes
of my soule maye styll be-
holde and loke vpon the,
that when death hath ta-
ken awaye the vse of my
tong & speche, yet that my
heart may cry & say vnto
the: In manus tuas dñe cōmen-
do spiritum meum, that is to
say: O lord, into thy hā-
des I geue and cōmit my
soule, Dñe Iēsu accipe spiritum
meum. Lorde Iesu receiue
my soule vnto the. Amen.

A gene

Prayers.

A general confession of
sunnis vnto God.

Generalis cōfessio pec-
catorū deo.



O Most merciful
lorde God and
most tēder and
deare father,
vouchesafe **I**
heartely beseeche the, to
loke doune with thy fa-
therly eyen of pitie vpon
me moost vile & wretched
synner, whiche lye here
prostrate in heart before
the fete of thy botomeles
mercy, for **I** haue synned
against the throne of thy
glory, and before the **O** fa-
ther, in so muche that **I**
am nomore worthy to be
called thy sonne. Neuer-
thelesse, forasmuche as
thou art the God and fa-
ther of all comfort, and a-
gaine desirest not y death

v.i.

of



MISERI
cordis-
sime do-
mīe de^o

& benignissime cha-
rissimēq; pat̄ digna
re, p̄cor, pat̄nis oculis
pietatis tuę me vilissi-
mū & miserimū pec-
catorem, hic āte pe-
des misericordię tuę
corde prostratum a-
spicere: quia contra
thronū glorię tuę,
& coram te pater
peccaui, vt minimē
sim dignus vocari
filius tuus. Sed quia
tu es deus & omnis
consolationis pater,
nec mortem pecca-
toris desideras, sed

tanq̄

Prayers.

tanq̄; verus Samaritanus de miserè vulnerato aïo meo laboras. Effice, queso, p̄cioso oleo cõsolationis tuæ i vulnera mea ifundẽdo, vt alacriter curram cum filio perditio i eternę mię tue gremiũ, quia ecce tu es spes mea, & fides in q̄ solum acquiesco plenã meq̄ in te confisionẽ fiduciãq̄ habeo, atq̄ adeo fide li corde i misericordia tua sperãdo credo in te ò deus p̄r, in te ò deus fili, i te ò deus spiritus sc̄tẽ tres persons & vne vere deus, p̄ter quem nullum alium agnosco deum, neq̄ in celo sursum, neq̄ in terra deorsum.

Immo

of the synner, but like a true Samaritane takest thought of my sely wouñded soule: Make me (I pray the) by infounding thi precious oyle of cõfort into my woũdes, ioyfully to rũne with the lost sone vnto the lap of thy everlasting pitie. For lo, thou art my hope and trust, in whom I onely repose my selfe, hauyng in the ful cõfidence and faith, and so I say with very faithfull heart, trustyng in thi mercy, I beleue in the o God the father, in the o God the sone, in the o God the holy gost, thre persons & one true & also very God, beside whõ I knowledge none other god in heauen aboue nor in yerth beneth

yea

C. in libro de exponendo vulneratus & wounded.
 En sus. a. l. a. f. o.

Prayers.

yea, and I poore synner
do accuse my self vnto the
deare father, that I haue
soze and greuonsly offen-
ded thy almightye good-
nes & maiestie in the com-
mittynge of myne aboun-
dant, greuouse and many
folde sinnes, & wretched-
nes, for I haue not kept
the lest of thy most godly
and blessed cōmaundemē-
teslike as thy righteous-
nes maye require and de-
maūde the same of me: I
haue (I say) not honored
the like my god, nor dreed
the like my lord, loued the
like my father, trusted in
the like my creature and
saviour. Thy holy and
dreadful name vnto whō
all glozy and honoure be-

v.ii.

longeth

Immò verò ego mi-
ser peccator apud te
accuso meip̄m benig-
nissime pater gra-
uiter vehementerq̄
omnipotentem bo-
nitatem maiestatēq̄
tuam offendi, varia
miserabiliāq̄ pecca-
ta & flagitia in te ad-
misi, quia ex diuinis
sanctisq̄ p̄ceptis tu-
is, quemadmodū iu-
stitia tua à me requi-
rere exigerēq̄ pos-
sit, ne minimū quidē
seruauī Neq̄ enī te
vt deū meum hono-
raui; neq̄ vt dñm
meū metui: neq̄ vt
patrē meū amaui: ne-
q̄ ī te vt ī creatorem
meū seruatorēq̄ cre-
didi. Sancto terribi-
licq̄ nomine tuo cui
oīs gloria honorq̄
debe-

Prayers.

debetur, temerè abusu
sus sū: operibus tibi
acceptis festos dies
non sanctificaui:
nec ī virtute idonee
proximū instruxi:
neq; parentes meos
honorauī, neq; obediens
illis fui, p̄ quos
quasi p̄ instrumenta
viam mihi in hunc
mundum paraſti:
Sūmis potestatibus
& magistratib⁹, qui
authoritatem ab te
sumunt, non lubenter
obtemperauī:
cor meum ab homicidio
integrū purū: neq;
non seruaui:
imò nisi gratia tua
a misericordiāq; me
diffendisset, facinus
quoq; ipsum homicidii
admisissē: neq;
a fur-

belongeth, I haue bled
in vaine. I haue not sanc-
tified the holy daies with
workes whiche be accep-
table vnto the, nor instru-
ctyng my neighbour in
vertue accordyngly. I
haue not honored my pa-
rentes nor bene obedient
vnto them through whō
(as by an instrument) thou
hast wrought my cōming
into this worlde. The
highe powers and rulers
whiche take their auctho-
ritie of y I haue not bene
willyngly obdient vnto.
I haue not kept myne
heart pure and cleane frō
manslaughter, yea, had
not thy grace and mercye
defended me the better, I
shulde haue cōmitted the
dede also. I likewise am
not

Prayers.

not pure frō theft, nor frō
aduoutry, nor from false
witnes bearing, but haue
in myne heart and minde
wylhed and desired my
neighbours gooddes and
thinges. I haue folowed
the great prince of this
worlde Satan (whiche
hath bene a lier euen frō
the beginnyng) in cōcupi-
scence of the fleshe, in prid
of liuyng, in liyng, in dis-
ceitfulnes, in lechery, in
hatred and also enuy, in
backebityng, in dispayre,
and also in misbelefe. My
fiue wittes haue I fouly
misused & spent, in hea-
ryng, seyng, smelliyng, ta-
styng & also feilyng, which
thou hast geuen me to vse
vnto thy honor & glory, &
also to the edification and

v.iii. profite

a furto integer sumi
nec ab adulterio,
nec a falso testimo-
nio, sed corde atq;
aio res bonasq; pxi-
mi appetiui. Magnū
mundi huius prin-
cipem Satanam, qui
ab initio mendax fu-
it, sequutus sum, par-
tim cōcupiscētia car-
nis partim superbia
vitæ partim menti-
endo, imposturis, li-
bidine, odio, inui-
dia, obtrectatione,
diffidentia, incredu-
litate, quinq; sensi-
bus meis turpiter a-
busus sum, audiēdo,
videndo, olfacien-
do, gustādo, tangen-
do, quæ omnia mihi
vtenda ad honorem
gloriāq; tuam, ad
edificationem utili-
tatēq;

tateꝝ p̄oximi dede-
ras, sed q̄mocuꝝ tā-
de diuinā maiestātē
tuā offēderī, & cōtra
eternā maiestātē tuā
peccauerī, nemo enī
p̄fectē peccata sua co-
gnoscit (vt p̄pheta
testat̄) sine id īter diu-
no st̄uue fecerī, īmō à
pueritia vsq̄ ad hūc
diē, siue id verbo, o-
pe, cogitatione, palā
clanculūūe designa-
uerī. Misericordissi-
me deus mi, penitet
me illius abs īmo e-
tiam pectore, īmō
verò aīa mea p̄re do-
lore languet miseri-
cordissime p̄r, nō me
millies plus dolere
q̄ doleo, verūtamen
vt significatio aliqua
penitentiaē eluceat,
quāq̄ omniū corda
satis

Prayers.

profite of my neighbour.
But in what maner soe-
uer that I haue offended
and synned against thy e-
ternal maiesty (for no mā
knoweth thoroughly his
synnes as thy prophete
witnesseth) whether it
hath bene by day or els by
night, yea, euen from my
childhood vnto this day,
were it in wordes, workes
or thoughtes secretely or
openly: O my mercyfull
God, I am sorry for it, eue
from the very botome of
my heart, yea, & my soule
mourneth for sorrow most
mercyfull father, that I
am not a thousand times
sorer then I am. How be-
it, in token of great repē-
taūce (though all heartes
be known well ynoughe
vnto

Prayers.

unto the) I do knocke & strike my breast and say in bitternes of heart and soule, Lorde God father haue mercy, lorde GOD sonne haue mercye, lorde god holy gost haue mercy Spare me of thy infinite mercy Dere lord now, & al the daies of my life, and let me haue part of thyne aboūdant grace, so as I may chaūge my sinnefull life, and put out of me the olde man with al his euil concupiscence, & also that I may dye vnto y^e world, and that the worlde may be vnto me a crosse, & so go furth into a newe life. Strengthen me (O lord) in a true hūble hart, in perfite loue, hope & trust in y^e.

v.iiii. Gene

fatis tibi sit cognita pulso, feriōq; pectus meū, & ī amaritudine cordis aīxq; meę dico: dñe deus p̄r miserere, dñe deus fili misere, dñe de^o spūs sanctę miserere pro infinita mīa tua benignissime dñe parce mihi & nūc, & oēs dies vitę meę, & abūdatē gratiā tuam imperte mihi, vt impiā vitā, cōmutē, & veterem hoēm, ac omnē malā cōcupiscētiam deponam, vt mūdo moriar, & mundus mihi crux sit, vt ī noua vita progrediar. Corrobora me dñe ī vera humilitate cordis, perfectōq; amore, spe & fiducia tui.

Da

Prayers.

Da aīc meē gratiā, vt
te vnū desiderem, in
te vno gaudeam &
acquiescā, vt omnia
repudiem, deserāq;
vanam huius mūdi
fiduciam, vt me cū fi-
dele seruo media no-
cte mortis meæ pa-
ratū iuenias, quę fu-
bitō me de impro-
viso quasi fur adorie-
tur. Esto mihi illo neces-
sitaris tempore dñe
turris fortitudinis,
locus refugii, defen-
sator deus precipue
contra faciē diaboli,
qui quasi leo rugiēs
tū maximē paratus
ad me deuorandum
erit; & contra despe-
rationem quę tum
omnibus modis ve-
xabit me. Consola-
tio tua adhaere sciat
mihī

Geue my soule the grace
to desire the onely, in the
onely to reioyce & repose
my selfe, and that I may
vtterly renounce and for-
sake the vaine affiaūce of
this worlde so that thou
mayst finde me redy with
the good seruaunt in the
midnight of my deathe,
which shal sodenly steale
vpō me like a thefe ere I
be aware. Be thou vnto
me at the time of my deth
(o lord) a towre of strēgth
a place of refuge, and a de-
fensible God, namely a-
gainst the face of the fend
who like a royrng Lyon
shalbe then most redy to
deuoure me, and against
desperation, whiche then
shalbe busye to greue me.
Let then thi cōfort cleaue
fast

Prayers

fast vnto me, thy mercye kepe me, and thy grace guyd me. Fetche then againe, lord God the father, that whiche thy puissant might hath shapen fetche then againe. Lord Sonne, y^e whiche thou hast so wisely gouerned and bought with thi precious blud. Take againe then lord holy gost, that whiche thou hast kept & preserved so louingly in this region of synne and vale of misery, iiii. persons and one very God, vnto whō be praise and honoure for ever and ever. Amen.

A prayer against the deuil.

Iesu Christ (oure lord) whiche by the mouthe of the holy apostle sainct Peter,
v. v. most

mihī, misericordia tua custodiat me, gratia tua gubernet me. Reduc me, domine deus pater, quem magna potentia tua formauit: reduc, domine fili quē tam prudenter gubernasti, & precioso sanguine tuo redemisti: reduc, domine spiritus sancte, quē tam amanter custodiisti, & conseruauisti in hac regione mortis & valle miserie, tres persone, & vne vere deus, cui laus & honor ad omnem eternitatem. Amen.

Precatio contra diabolū



Domine Iesu Chre q
p os facti
Petri apli
veris

Prayers.

verissimè dixerat, ad
uersariū n̄m diabo
lū quasi leonē rugiē
tē circuire querentē
quem deuoret, ope
rosus enim est & im
petuosus, & irrum
pit in nos ita, vt nisi
tu adiuues facile de
cepit nos astutia sua,
interuerterit nos po
tentia, & crudilitate
sua discerpserit nos,
quod si tu semel qui
illū superaueras, vel
eminus apparueris
facile illū perterre
facies, & vnico aspe
ctu fugā conuertes,
dignare dñe ī defen
sionē tuā nos recipe
infātes adhuc, ībecil
los, debiles, impitos
ne impetuosa, crude
lisq; bestia nos di
scerpat ac dilaniet, p̄
nobis ferimus ī hac

most cruely diddest saye
that our aduersary the de
uil goeth about like a ro
ryng Lyon, sekynge whō
he may deuour: he is busy
and fierse, & breaketh in
vpō vs, so yf if thou helpe
not, he wyl soone deceiue
vs, with his craftte ouer
turne vs, with his might
& with his cruelnes teare
vs in peces. But if thou
whiche haste vanquished
him, wilt appeare, but as
it were a far of, thou wilt
make him afrayd, & with
thy onely loke put him to
flight. Touchsafe (o lord)
to receiue vs into thy
garde, beyng but infātes,
weke, feble and vnskilful,
lest the fiarse & cruel beast
all to teare vs. we beare
befoze vs and shew furth
in

Prayers.

in this our fight the crosse
thy banner, the crosse thy
triumph and victory, that
our enemy mai wel know
that we do oure busynes
by thy counsaile, ayde, and
strength: To the be glory
foz euer. Amen.

Cfoz the desire of the life
to come.

Thys my bodye is
the verye darke &
filthi prison of the
solle, this world is an ex-
ile and banishment: this
life is care and misery, but
where thou art (O lord)
there is the very countrey
of libertie, & everlastyng
blissednes. Stire our min-
des nowe & then, to remē-
ber so great felicity: poure
into oure hartes a desire
of suche precious thinges
and

pugna nra crucē, ve-
xillū tuū, crucē, triū-
phū tuum, crucē, vi-
ctoriā tuā, vt inimicus
nr̄ certō itelligat
nos tuo cōsilio, auxi-
lio, p̄sidio nras res
gerere. Tibi gloria
ad eternitatem. Amē

Pro alterius vitæ
cupiditate.

Ning obscu-
ri^r tē^rq; carcer
hoc corp^o est
exiliū q̄si, & amanda-
tio hic mūdus, cura
tātū & miseria vita
nra est, vbi tu es dñe
ibi vera patria, liber-
tas, sēpitna foelicitas
Excita iterim mētes
nras ad tātā foelicitatē
animo repetendā.
Affunde cordib^o no-
stris p̄ciosarum &
expetendarū rerum
omnium cupiditatē,
da

Prayers.

Da mētibus nostris
quietem, & concede,
vt aliquem gustum
eternarum foelicitatū
habeamus, vt
res humanæ omnes
fordidę nauseabun-
dæque videantur,
quas nunc tam labo-
riose inquirimus, tã
cupide cōplectimur
tam firmiter retine-
mus, vt has acerbis
iniquitatibus res fugi-
amus & repudiem⁹,
dulcedinem consu-
etudinis tuæ ardē-
ter cōcupiscam⁹,
qua bōitas oīs
continetur.

Tibi glo-
ria ad
æternitatem. Amen.

and of al thinges most to
be desired. Geue quietnes
vnto our mynde, & graūt
that we maye haue some
tast of þe euerlasting ioyes
wherby these thynge of
the worlde may seme fil-
thy, & to be so lothful vn-
to vs, whiche we seke for
so earnestly, and embrac-
so greedely, and retaine so
surely, that we mai refuse
and dispise these bitter &
filthy thinges, and most
feruētly desire the swet-
nes of thy familiaritie,
in the which al good-
nes is conteined:

To the be glory
for euer.

Amen.

FINIS.

The ende of the Primer.

*transcript to quire. rylodio to buye of plasmon. rylodio
p. un. om. almost.*
The copy of the Kynge's highnes
bil assigned.



HENRY THE. VIII.

by the grace of GOD of England
Fraunce, and Ireland kyng: defendour of
the fayth, and of the churches of England
and Ireland in yearth the supreme heade.
To all Printers and boke sellers, and to al
other our officers, ministers and subiectes.
We do you to vnderstand, that of our grace
especial, we haue graunted and geuen priuiledge and licence, to
our welbeloued subiect Richard Braffton, Printer and seruaunt
to oure moost dearest sonne Prynce Edwarde, and Edwarde
Whitchurche citezen of London, to Print or cause to be printed
our Primer (nowe by vs and oure Clergye set furthe) bothe in
Englishe and latin: and none other person nor persons of what
estate, degre or condition soeuer they be of, to Print or cause the
same Primer to be Printed, or any part thereof, but ouely the
sayd Richard and Edward and either of them, and the assignes
of any of them. Neither to sel nor bye of any other impressions
than suche as shalbe Printed by the sayde Richard or Edward
or the assignes of any of them.

Wherfore, we wyll and streightly commaund and charge all
and singuler our subiectes, aswel Printers as boke sellers, and
all other persons within our dominions, that they ne any of
them presume to Print or sel, or cause to be Printed or sold
the sayd boke or any part thereof, contrary to the mea-
nyng of this our present licence and priuiledge, vnder
payne of our high displeasure.

Geuen at our Manoure of Greenwich the. xxviii.
day of May, in the. xxxvii. yeare of our reigne.

God saue the Kyng.



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London within the precincte of the late
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Richard Grafton Printer to the
Princes grace, the .vi. daie
of Septēber, the yere
of our Lorde.
M. D. XLV.
Cum priuilegio ad im-
primendum solum.

Perfect

B. Quantch

B. Ferguson

